200. The dynasty of Praheti

Markandeya said : O king! the demon king named Madhu, was the glorious son of Puloman, and lord Shiva (having the mark of a bull in the flag) had given him a trident, by dragging it from his own trident. (1) As he was made propitiated, by penance along with his son when Ravana who was intent to conquer the three worlds, made (his son) Meghanada, consecrated for it, and for that

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purpose when he marched, towards the city of Nikumbhila, and in the same way when the brave Vibhishana took resort in the water of the lower region. (2-3) And when, oh king! Kumbhakarna, the enemy of the gods had got asleep, then that Madhu had kidnapped the daughter of Malin who became the sister of Ravana. (4) Kumbhilasi by name, that highly fortunate lady was endowed with wealth in form of beauty, and through her, he got a son Lavana by name. (5) He (Lavana) had destroyed (killed) Mandhata, with his trident. That wicked souled demon, was without a wife and a son. (6) O king! that glutton, took as food ten thousand beasts, human beings etc. daily. (7) And the younger brother of Rama, who possessed strong valour, became his destroyer by the order of Rama he who was the universal hero, and similar to another unbounded Vishnu, Shatrughna by name. (8)

Here ends the Chapter 200, namely 'The narration of the dynasty of Praheti' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

201. The race of Shailoosha

Markandeya Spoke : Then sometime, after the birth of Rakshasha by Yaksha, she gave birth to a gandharva, the famous Shailoosha. (1) That evil souled had three crores of sons. At that time Brahma made an order, to reside in the particular kingdoms (cities) according to caste and in order, to his progenies. (or Brahma sent forth, the people and ordered them to rule over the countries peculiar to their class and order). And he made Chitraratha as the chief (king) of those gandharvas. (2-3) And those gandharvas, the sons of Shailoosh, who determined to live in groups (troops) abide by the order of that Chitraratha. (4) They, becoming devoid of agony (anxiety) live on both the banks of Sindhu, having ruined the region and having killed the people living there. (5) They were destroying the countries, and were disagreeable to the kings, and therefore the king Chitraratha then cursed them. (6) You will attain death by a human being, as you are interested in unrighteousness.' (7) O king! Because of that unparalleled curse of that (given by) highly powerful king of the Gandharvas, Bharata became their destroyer, in the battle, who was none else, but that immeasurable Vishnu, stayed in another body. (8)

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Here ends the Chapter 201, namely 'The description of the race of Shailoosha', in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

202. Bharata's departure

Vajra asked : Oh highly lucky one! You tell me, who am asking you, 'why and for what reason, Bharat killed those gandharvas, the sons of Shailoosh? (1) Markandeya replied : When Rama, the son of Dashratha was ruling over Ayodhya, the unassailable city, at that time the virtuous Lord of Kaikeya, Yudhajit by name. (2) He the maternal grand father of Bharata, then sent as a messenger, the aged preceptor Gargya to Rama. Now listen to the reason behind it. (3) 'Oh Rama! the lovely regions on both the banks of Sindhu, is occupied by the gandharvas, having killed there, their kings in battles. (4) And those gandharvas, are disagreeable to the kings, o king! therefore by sending Lakshmana, Bharata or Shatrughna. (5) O, born in the race of Raghu! make them destroyed. Thereby the kings will be free from danger (secured) and that province will come under your power. (6) Raghava, when he heard the words of the messenger, pondered over in this way - Lakshmana has shown, great valour when he killed Meghanada, and Shatrughna too when he killed Lavana, had fought bravely. Now I will send Bharata to make the gandharvas subdued. (7-8) Calling thus to mind, Rama said to Bharat 'O dear one! go to the royal palace with Gargya ahead and yourself, treat him with honour, then being accompanied by your maternal uncle, proceed from the house of the king of Kaikeya, and kill those evil minded gandharvas, the sons of Shailoosha. (10) When he was thus told, that righteous, and brother loving (devoted to brother) Bharata, bowed down to Rama's feet, with head and stood there with hands folded in supplication. (11) Then reaching the royal residence, he did everything which was proper at the time of departure as he made his body anointed with the extract of the herbs, and purified his hair with levigated powder of white Mustard seeds and with water of holy lakes and of rivers and with the water of the sea. (12-13) Mixed with the sandal water, and with the dust of saffron, and containing all types of herbs, and possessed of every perfume. (14) And he, the bestower of prosperity to Raghavas, then took bath with that water, purified by

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sacred (magical) formulas. And at that time the bards propitiated (appreciated) him with the sound of conch together with that of the kettle drum, with the beatings of the musical instruments, and with the beats of the large drums, together with the sons of the panegyrists (bards), as well as, with the laudatory speech of the bards (charioteers) and panegyrists, along with the exclamation 'Jaya (hail, glory uttered by the bards, and the groups of damsels, attended him with sons. (15-16-17) Bharata, took then bath with royal splendour, fit for a prince-royal, and smeared, his whole handsome figure, with fragrant sandal (18) he then being dressed with unhurt clothes, and being decorated with white flower garlands, earrings, armlets, crown and with all kinds of jewels. (19) Worshipped, the highest god Trivikram, stayed in the inner apartment of the palace, and with fragrant garlands, reverential bowings, perfumed smoke, and with the offering of lamp etc. (20) And after worship of the lord of the universe served the fire, where the worthy (chief) priest of the Raghavas, offered oblations nicely (21) He the high souled one then made generous alms, to the invokers of blessings, and to the brahmins, of cows, clothes, gold, excellent horses and elephants, sweet balls along with fruit, coagulated milk, fragrant garlands and of unhusked and pounded rice. (22) He sat at ease on an excellent seat covered by the tiger skin and then, after worshipping the weapons, he worshipped the flag (banner) and the umbrella, and the auspicious symbols with cross as well as, holy turning rounds. (24) And carrying with him, the water of rivers in the golden pot and also conch shell, an anointment of lovely lotus ! a filled pitcher, the rut of an elephant, the durva (sacred) grass, and the wet cow-dung, together with gems, and bilva fruit and the bow with arrows, the best among the Raghus walked upto thirty two steps. (25-26) He then being mounted on an excellent horse, looking like the splendid moon and equipped with golden harness went out, he the glorious one was honoured (adored) with words, proclaiming victory. (27) By the citizens, and by the inhabitants of the country, and by the ministers. Also with the loud sound, of the musical instruments, along with the increased sound of elephant bells, occured repeatedly. (28) And with the neighings of the horses, and with the noise of human beings. He gave liberal rewards, and marched with the utterance of 'happy day' made by the brahmins. (29) The gods,

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with Indra at the head, sprinkled flowers and uttered auspicious words at the time of Bharata's departure. (30) As "He is embodied Dharma, and he is the best among the truthful ones. He is the principal among the heroic persons, and having unparallel physical form on earth". (31) "Nobody is able in this world or in heaven, to behave (act) in such a way as he had behaved, when Rama, had gone to forest. (32)" "He had willingly abandoned the kingdom, and had burnt (his) home (life) as if by fire. And this high-souled one had taken resort to pain causing beds." (bed of miseries) (33)And he had protected the kigdom, always by eating fruit and roots only, though objects of eatables and enjoyments were easily available for him, and being with twisted (matted) hair and wearing bark garments." (34) The younger brother of Rama, (Bharata) hearing the words uttered, by the deities, came to Rama's residence, which was occupied by the heroic persons, noble ones, and the learned persons as by gems, the immeasurable sea is occupied. (35)

Here ends the Chapter 202 namely, 'The description of Bharata's departure' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

203. The followers in departure

Markandeya said : Oh, descedant of Yadus ! before Bharata, who was desirous of marching (departure) had left home, Rama had said to Lakshmana, who was ever prepared (for obeying Rama's order) (1) "O descedent of Raghus ! send three lacs horses, ten thousands elephants and chariots six fold to elephants, along with, five crores of foot soldiers, who do not return from battles, following, the high souled prince Bharata." (2-3) "And oh Lakshmana ! let the treasures follow, in the same way to dear Bharata, with the chariots drawn by oxen as well as with strong oxen, and with camels. " (4) "And also with mighty persons, and with best of horses and donkeys let there be plenty of clothes, rupees, gold and gems, so that Bharata can spend, in various parts generously, and at will "Those worthy brahmins by telling story (heroic) and those actors. (5-6) "as also those lovely women, expert in music dancing and in the soft (emotional) dance follow Bharata." "And also those some, who wish departure, and those who sell drinking objects. (7) Again the harlots and those

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merchants, maintaining themselves, on various products of sale may also follow him. (8) Also those curers of poison, and surgeons in extraction of splinters and the physicians, workmen sculptors (carpenters) and those who plant the trees on way (may follow him) (9) Along with the well-diggers, the plaster doers, bamboo-artists, weavers, and few clever painters. (10) And those, who are personal dressers (decorators) and cloth merchants, and who are peacock catchers, the catchers of the francoline partridges, and those of chetakas, and those who are their destroyers (also follow him). (11) Those painters (dyers), ivory artists, those who maintain, themselves on the tusks of the elephants, along with workers in castor oil plants, and canes and those expert weavers of mats. (12) The artisans in brass, in copper as well as in birch trees, and those makers of the swords, and cooks, clever in molasses and rum preparations. (13) With persons sustaining on rams, baffloes and oh Lakshmana ! those tailors, eulogy singers, few charioteers, the bards and the panegyrists (14) together with washermen and shoemakers, the workers with charcoals as well as hunters and fishermen follow too. (15) Those who carry the headless trunks, and those who cut the woods, and those who know sewing the garments (clothes) and those persons who build the houses. (16) With those some potters, and barbers, and with those letter writers (document-writers) along with them who are for counting and who are with related to grain threshing may follow Prince Bharata." (17) Those preparing barley-meals and those some who live on vegatable-selling, with the oil grinder, vendors of perfumes, and cleaners of holy places. (18) Again the persons who know drawing, and those who are trainees of monkeys the bards, and the superintendents of the royal kitchen, together with oh Lakshmana, the attendants on women apartments, may follow the prince. (18-19) Those cow-heards, foresters, and wanderers on the river banks, they follow at ease, with their herds of cows (kine), and she buffaloes. (20) O son of Sumitra (Lakshmana) ! those who are principal among their groups, villages, and stations of cow-herds, as well as those leaders of the forest dwelling people, and mountain tractors. (21) They all being well paid (nourished), and well-worshipped., may follow (in marching) my loving brother, prince Bharata." (22) When he was thus told, he (Lakshmana) ordered them all, by Rama's words, and they all, being pleased,

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went out of the city, taking permission of Rama, with their heads. (23)

Here ends the Chapter 203 namely, the description of the followers in departure, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

204. The description of Bharata's departure

Rama, at that time heard that big noise of the followers of Bharata, mixed with the sound of conch shells, and musical instruments. (1) On reaching to the doors of the palace, that highly renowned Bharata alighted, from the horse, and went to the king, on foot. (2) He, saw Rama, seated on a jewel studded royal seat, and besmeared with worth and perfumed sandal paste. (3) He had put on, very light (thin) clothes and was decorated, with all the ornaments. He was resembling to sun, by his lustre and to moon by his charming physical appearance. (4) (Rama) he was like earth, in quality of forgiveness and was like, the destructive fire, at the end of the world with regards to wrath (anger), and was similar to the preceptor of the gods, in learning (intellect) and was similar to Vishnu, in case of valour. (5) Rama was without a second (unparallel) in virtues like truthfulness, alms-givings, self-restraint, and in moral characters he saw, Raghava surrounded by priests, ministers and people (subject) (6) On seeing him Bharata made himself prostrate with head on earth, then the law-abiding door keeper made Rama, the learned souled known about the arrival of royal prince Bharata together with Lakshmana and Rama, then stood up and embraced him on neck. (7-8) He smell his head, and asked him, to take the seat. And when Bharata had got sat at ease Rama began to tell him. (9) "Oh Bharata ! by killing the sons of gandharvas, you should make those both the countries, situated on both the sides (banks) of Sindhu, handed over to both of your sons. (10) And then having installed, o dear one ! both the sons on the cities of those two, you deserve to return soon, after honouring your maternal grand father Yudhajit. (11) As, o best among the men ! I will not be able to sustain, myself without you. Following (honouring) the duties of a Kshatriya, I have sent (am sending) you. (12) So, oh, highly lucky one ! you proceed, you may not waste your time, May there be well with you, who are proceeding (marching) from those of intermediate region, and from the kings.

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(13) As well as oh spotless one ! from divine beings and from all the beings. (14) May those guarding elephants, having lustrous power and possessed of lustrous bodies, always protect you, presiding over their particular cardinal points. (15) And also, Brahma, Vishnu, Rudra, Sadhyas along with the groups of Maruts, Adityas, Vasus, and the two eminent Physicians, those Aswins. (16) As well as the descedents of Bhrugu, and Angira, the divisions of the time, rivers, oceans, mountains, seas and lakes (17) With demons, goblins, gandharvas, Pisachas, the serpents and Rakshahas, together with the wives of the gods and all the divine mothers. (18) Again weapons, scriptures act, they all may become auspicious to you, and may bless you with victory, longlife and enjoyments." (19) thus having heard, about the means of securing victory and prosperity, uttered by the king, that bow-holder, bowed down to Rama's feet with his head. (20) Then coming out of the royal residence, he imagined the world as if was ordered by Rama. Then he mounted on the elephant, which was looking like the peak of the mountain Himadri (Himalayas) and had the bright face with lovely tusks. (21) And oh king ! it was sprinkling the court yard of the royal palace with rut, and was surrounded on temples by the bees, greedy for drinking the ichor. (22) It had big ears, fair and steady and possessed the ear decoration (ornament) in form of the long made honey spot in eyes as if done by the bees with favour (23) It had on its back, beautiful seat, had broad temples, and was tall and very strong, and it was wearing the golden necklace of twenty seven (equal to constellations) Pearls on head. (24) It possessed on both the sides, the charming and lovely bells, with sweet sound, and had nice painted cloth, as housings, and a big flag made of Kovidar tree. (25) Its banner flags, were adorned with series of small bells, and was mounted by a keeper (elephant driver), expert in politics, and intelligent. (26) He had in his hand the hook (goad) staff of which was made of blue stones, and with sharp edge and of gold, and was holding an iron club, kept on other buttock. (27) And it was consecrated, by the fortune teller, with victory-giving, magical spells. He (Bharata) the highly lustrous one, mounted then on it, and he was praised by the words proclaiming victory. (28)

Then Lakshmana, too mounted, holding with love an umbrella, round like the orb of the moon, and with golden staff. (29) And a

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pair of young women, with unparallel beauty on world too, mounted carrying (holding) two chowries, which were brilliant like the rays of the moon. (30) Being mounted on that elephant moving slowly due to dropping the ichor-juice, he went oh the descendant of the Yadus ! together with Gargya who was riding in the chariot. (31) Then oh highly fortunate one ! the huge army consisting of four members (elephant, chariot, cavalry & infantry) followed him, making the earth oppressed with banners and flags. (32)The hawks, the crows, the harons, the goblins and Yakshas together with demons, moved (walked) in front of that high souled Bharata. (33) They were greedy of the flesh, of the sons of gandharavas because they sustained themselvs on flesh. He (Bharata) passed through the royal path, which looked splendid due to the crowd (gathering) of the people, he being served by the sound of the drums and sweet noise of the bards, and by the favourable, fragrant breezes and was thus pleased, by the sight of principal auspicious elements. (34-35) Carrying with him on the royal path the lustre of the lustrous persons, and the hearts of the young maidens. (36) He at the distance of only one fourth of a Yojana, on journey came to an even place, full of water. (37) and which was pervaded by excellent trees and there he entered a camp,which was arranged previously by very clever commanding generals of the army. (38) Having entered the camp he resorted to his own place, and there after taking hold of auspicious rites the mighty Prince adorned an excellent seat. (39) Oh, descendant of the Yadus ! he sent away the citizens and the villagers and then he embraced Lakshmana, possessing virtuous marks. (40) The knower of laws, smelt his head and then sent him out. He ordered to beat the drum tomorrow, necessary for his journey and said "let the local people (natives) move ahead, along with the tree planters, and in the same way" he made necessary orders to the entire camp. (41-42) as "let people grow the trees, in those regions where there are no trees, and those thorny treees and obstructing roads may be cut (destroyed) soon and just today, with sharp battle axes by going there. Again those regions on my way, which are devoid of water, construct (dig) there the wells." (43-44) The uneven soil, on my way, during jouney, and those who increase the pleasure (of the people) may walk ahead (46) like Nila, Nakradeva, Vasuman and the sages while, Jayanabha, the prince of gandhrava, and who

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is very brave in battle may walk in midst of the marching army. (47) And Sushila and Kampala, being equipped with armours may proceed with the army. And I, making the reserve of army protected, at ease. (48) Will march, with the army for getting victory over the king. May the native inhabitants search for places, rich with profuse grass and fuels. (49) Let the army rest, where the land is levelled and be with water, giving such orders, the Bharata, amused himself at will. (50) He spent the charming night there in the hot season, and that night being auspicious and fatigue removing, became over. For that "sleeping" descendent of Raghu, he eager to attack in battle passed, that night in the month of Jyeshtha, which was beautified with full moon. (51-52)

Here ends the Chapter 204 namely, The description of Bharata's departure (setting out) in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara

205. The description of the journey (marching)

Markandeya said : O great king ! when the night resulted into dawn, Bharata's attendant in departure, begot the war drum with big sound. (1) On hearing its loud sound, the people in the army camp got awakened, and performed those inevitable deeds, oh king ! with haste, and, they called one another, for speedy departure, and began to collect the beautiful tents. (2-3) Which were spacious, very beautiful and prepared with wool wrapped round. O best, among the kings ! they easily made them comfortable to carry. (4) They hurriedly placed them on young elephants, donkeys as well as in the main carriages drawn by the oxen and on elephants. (5) also (they placed) various (big and small) untensils, soft beds, principal seats, and the vessel kept in the kitchen. (6) With the drinks, grass, and different weapons, along with the armours for horses, and those craft vessels. (7) Oh, king ! and all types of wealth with all the materials, and when the utensils were going to place, there arose a terrible trumpets of the young elephants, who were going to carry them, with the harsh braying of the donkeys (mules). (8) And there was heard the tumultous noise of the elephants and horses yoked to the chariots, together with the sound of the beaten musical instruments, and oh king ! with the increased sound of the elephants' bells (9-10) mixed with the neighings of the horses there arose a fierce noise. The drum

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master, went ahead, carrying with him those related to the departure, and he made beatings of the drum, accompanied with other drums. And the speedy merchants also proceeded carrying with them, the commodities for sale. (11-120) While those leaders, searching for other comfortable places, with regards to level and water went in front (13) like wise the principal cooks (related with the kitchen) also left swiftly and in comfortable and nice carriages, as well as on mules. (14) They made, the young ladies seated and the delighted people then in the early morning (at dawn) left the place. While some other women were mounted on the she-elephants, having canopies over heads. (15) And O best of the kings ! being protected (from heat) by the turbans of the chamberlains, as well as being protected by the attendants on the apartments of women, with singers and musicians ahead marched with the army. (16) Those young royal ladies, decorated with divine ornaments, pleased (satisfied) with wealth those poor ones, blind persons, pitiables as well as those helpless people. (17) Those other persons, with swords fastened, and with quivers, went with their minds in haste, after making the grasshuts lighted (blazed) (18) Bharata also, being mounted on a jewel studded palanquin and with the sound of the drums ahead, the highly lustrous one started marching. (19) And within a moment, that camping place became deserted, and became crowded with the flocks of vultures, and occupied with many flesh eating animals. (20) It was united with the body-limbs of those elephants, camels, mules as well as horses, and looked congested with, the broken vessels and the organs of the bodies. (21) The camp became over spread with, the heaps of the cow dungs, and was filled with many flesh-eating beings, along with the holes in the kitchen mixed with burnt clay. (22) It was covered with thick oily scum and mud, and with full of bees on them. The soldiers in Bharata's army went out, leaving all this. (23) And at the time of the departure, they with efforts made those oxen, who were exhausted, and those elephants seated at ease, got up. (24) And some worthy camel guide persons, again placed these vessels, which were thrown down by the mules. (25) While same people beat those buffaloes, who were tormented by the sun heat and so has become rested, on the ground together with the burdens, at the time of transporting over the rivers. (26) And some, became able to hold, the reins of the mules with

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difficulty who were frightened, by the load and enlarged trumpets of the elephants, and with young ladies mounted on them. (27) Some persons were cast (thrown) down, on the earth by the horses, they being frightened by the elephants, and so they placed their feet on the necks of the horses, for resting their knees. (28) Oh descendant of the Yadus ! some horsemen, there, caught the horses, speedily being approached them, who were agitated and had dropped the shields. (29) Some human beings, removed their fatigue, under the shadow of the trees, while some took meals on the banks of water resrvoirs. (30) Some succeeded, in seizing those horses, who had run away being frightened by the monkeys approached near them. (31) And oh, the descendent of the Yadu race ! some short with their arrows, those herds of deer, who were running (moving) in front of them, on account of fear, having attacked upon them soon. (32) Some gathered the grass, while few collected the fuels, and in the same way others made the drum sound doubled. (33) And oh born in Yadu's race ! they removed the fatigue caused by journey soon, and some made themselves assured for destination, when they saw a big tall pole-bamboo with banner on it, placed at market shops, while some again and again willingly helped (34-35) those, who left a head (before) in search of a suitable camp. On seeing their cloth tents, some went with hurry. (36)

And others went soon when they saw their houses (tents) prepared from cotton and wool. O best among the kings ! people witnessed there some ones' tents being crossed, already made, and going to be made. By the trees, removing the fatigue, as well as by the preparation of straw mats. (37-38) and oh great king ! by the decoration of cloth, wool and grass, the army (camp) of that virtuous doer (Bharata) was looking splendid (39) Oh lord of the earth ! it became of invisible form on account of the bodies of those persons, who were influenced by the quality of Rajas and who were making the earth purified by weapons ?(40) The persons, with leathern bags full of water, and laid near by, were found running with an object to cleanse the house (tent) (41) And others, oh king ! were sprinkling the grass huts, which had been not, being desirous to make them cool with water poured from the mouh of the leathern bags. (42) His army being restless on account of the heat-flow, from all sides, looked as if it was sprinkled by the

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drops of mist. (43) They sprinkled (poured water) the bottoms of ivory utensils, oh you born in Yadu family ! with cow dung and water. (44) And many thousands, in Bharata's army were seen moving out (wandering) for making mules, camels, and oxen feed, while others, expert in science related to horses, unyoked the horses to the chariots (45-46) and appeased them mildly, by removing (descending) the vessels. And O best of the king ! the earth, dust, arisen on account of the movements of those horses, resembling the tawny dove reached (touched) the sky. While others, placed the horses, near the water places. (47-48) And oh king ! some others, in the same way made them stood in row under the shadow of the thatches, and others kept them (horses) under the canopies. (49) some of them, made the horses fed by offering them grass, and others prepared the shadow of the thatches as well as nice canopies, to avert the sun heat, for thousands of elephants and oh lord of the people ! Those elephants, who had bathed in the water ponds, and had quenched their thirst. (51) And who were fairly covered, and had their temples nicely clothed (decorated) were taken (brought) to their own places. The tying posts for the elephants were kept, oh king ! far from the army camps. (52) O great emperor ! the guardian people took (got) the tying posts from big trees, and they, very far from the army (53) made those cow herds, and she-buffalo herds at ease, and oh lord of the people ! They brought the cow milk (butter milk) to the army camps. (54) The people saw there, the stalls of the army, decorated with all kinds of commodities, looking like another Ayodhya. (55) And in Bharata's army all the tents (houses) of all the physicians were seen with flags, and with medicines. (56) The commander-in-chief of the army, brave and high souled Vijay had the encamping of the army (divisions) according to the science of politics. (57) Then Bharata, the lustrous one entered, together with the army having four members (divisions), followed by two heroic sons, oh descendent of the Yadus (58) By brave Pushkar as well as by the highly great souled Taksha. As well as by the principles of the army, and by the bards, singers and penegyrists. (59) Along with the sound of the conch-shells and musical instruments, and with the beatings (sound) of the drums. Oh delighter of the Yadus ! Those chief oficers of the army appointed in various direction approached near the arched doorway of Bharata's house (camp),

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crossing (leaving) the middle pathway for entrance, the high souled one. (60-61) Bharata, by nodding his head, sent forth those army majors to their camps, when (after) he was made known, by the bards, about their names and was made known, by the bards, about their names and heroic acts. (62) And then, he entered his highly prosperous house. There the soldiers in Bharata's army being exhausted, because of eight 'krosas' journey (63) entered, their own houses and got (relaxed on) their beds. Then Bharata, too after entering the excellent house, at will (64) enjoyed (moved) oh great king, he who was possessing, the splendour like Indra. And oh righteous king ! marching in this order (sequence), day by day, (daily) he arrived at Ganga, the river with three streams. (65) It (Ganga) had got the beauty, (splendour) on account of the washing away of excellent sandal paste, anointed on the fleshy breasts of the damsels (divine ladies) and was possessing the upper garment in form of cool water, increased because of melting the ice due to the heat of the summer Sun. (66)

Here ends the Chapter 205, namely 'The description of the Journey (marching against)', in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

206. Crossing of Ganga

Markandeya said : Then oh king! that Bharata made halting on the bank of Ganga, and they made tents on water of Gangas for Bharata. (1) As well as, especially for the principals of the army, and the army soldiers, when he approached Ganga. (2) Considered his human birth fulfilled, and his fatigue was removed. He took a bath there, and being highly satisfied (delighted) drank the water at will. (3) Those who loved their horses, made them bathed there, in the same way the elephant drivers, made their elephants bathed. (4) On account of the many thousands elephants having plunged into the water, that Jahnavi river (Ganga) looked as if possessing stones in the country of kiratas. (5) They when saw the drivers, came there, began to play with the leathern begs, under the guise of sprinkling water, while some entered, in the same way with their trunks. (6) Bharata's soldiers became pleased, when they came to Ganga. And Bharata also took a bath there, and then made a worship of the Gods. (7) He performed, there the obsequial rites, in honour of the departed relatives, and the highly lustrous one

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gave alms, and after giving profusely, o descendent of the Yadus! he made an order (8) (as) "Let my artists (mechanics) prepare hundreds and thousands of elevated lovely houses, for placing the lamps at night time. (9) And bring the boats, to make my army crossed, in the same way prepare leathern boats and hundreds of flats. (10) And make a halt, reaching on the north bank, and let the people reach to the other bank during the period of rising and setting of the Sun" (11) Making orders in this way, Bharata moved at ease, and the Sun having spread its rays every where, oh king! (12) became disappeared as if he felt ashamed of Bharata. And soon the western direction within a moment looked like the tips of the lotus petals. (13) It looked reddish on account of twilight reddishness, when was obtained by the Sun (or when the Sun got set). Then when it became pervaded (covered) by the darkness, nothing was found visible. (14) They then threw (placed) those elevated vessels, prepared before by order of Bharata, with lights and decorated with flags and garlands, on the water of Ganga (Jahnavi) (15) The soldiers, and the majors of Bharata, placed individually thousands of lamp-trees on the water of Ganga. (16) That Ganga, the beloved of the sky, and wearing the lamp garlands and with splendid form at bank, smiled in form of foams looking like tongue. (17) Ganga looked brilliant (shining) on account of the lamps, placed on its water, they being taken away on other places by the waves. (18) When the people thus were enjoying there, on the bank of Ganga, then at night time, there brought many kinds of beats soon there. (19) People got asleep, at midnight, seized by the sleep, as if they were attacked by the moon, looking like the royal swan, and seen by them in the sky-lake. (20) Then the multitude of Sun's rays, made the army awaken which was resembling the lotus lake, and had got a sleep because of the moon rise. (21) Then the pilots began to drag their boats, and they made the entire army crossed, to the other bank. (22) The boats, decorated with strings of small bells and flags, carried the army to the other bank being harshly driven by the pilots. (23) Some of them, were filled with utensils, while some with people, and others with horses, and some others, were full of oxen, mules as well as with the camels. (24) And some others with elephants on them, reached to the other bank then, at that time some boats, were occupied by the women, having the eyes like lotus petals. (25) They, O lord of the people! were

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looking like the aerial cars on the water of Ganga, with excellent pilots and were surrounded by the staff holding persons. (26) Other returned, for the sake of transgressing the people again, some having possessed with leathern boats, while some with, well controlled rafts. (27) They sometimes went carrying with them, the vessels along with the leathern bags some persons mounted on leathern bags (boats) were dragging the horses, and oh lord of the people! some of them, crossed the river only by means of arms and went to the opposite bank, while others, got the other bank, by holding the reins. (28-29) Oh king! some persons, making themselves seated on the boats, made the horses swiftly crossed, with their hands. And the herds of she buffalos and those of cows, o descendent of Yadus! reached to the other bank, being carried by the cow herds with the help of their hands (arms). And the herds of camels and mules when they were made crossed with arms (30-31) returned again and again, and o best among the Yadus! there arose a great roar, that of the crossed one, and also of the person, who wished to make them crossed. (32) And on both the banks, there occurred a terrific uproar. The highly lustrous Bharata then took a bath and offered oblations to the fire. (33) He worshipped on cloth Vishnu, assuming the form of a fish, and oh, descendant of the Yadus! he satisfied the brahmins, reciting good wishes and blessings with alms of cows, clothes and with wealth then. (34) He then worshipped Jahnavi (Ganga) with perfumed garlands and anointments, and again he worshipped, those worthy brahmins. (35) With cows, as well as with horses, gold coins, clothes and perfumes and then he mounted on the boat, covered with white blanket. (36) It was endowed with strings of small bells, and had garlands of flags, and banners, and it was forcibly beaten by the pilot when Bharata mounted on it. (37) And oh king! that boat looking like an aerial car, reached to the other bank, and on getting the other bank, he along with the whole army, o king! stayed there, as Indra stays in heaven. (38) King Bharata, having the glory like that of Shakra, crossed the divine river, who was resting in the matted locks of hair of the great God Shiva, and who had an increase in coolness, because of the vicinity of the moon, he then put a termination to this river. (39)

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Here ends the Chapter 206, namely 'The description of crossing (descending) of Ganga' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

207. Going to Rajgriha (Royal House)

When Bharata crossed the river Ganga, the girdle of the sky, then there entered, oh king! in his dwelling camp place, some others Kaurava king (1) He was accompanied by his four fold army, looking (huge) like an ocean, and was, the chief king of kiratas, Damana by name. (2) He was seen having in his army, many thosands of the scented elephants. Bharata attached to righteousness (laws) worshipped him, according to his merits. (3) Then he came to Yamuna, the destroyer of sins the daughter of the Sun, and the auspicious sister of Yama, having blue garland (stream) and looking charming. (4) Oh lord of the people! A person, who performs the Shraddha ceremony, any where on the bank of this river, he attains imperishable fruit and enjoys in the heaven. (5) And, if he worships the daughter of the Sun (Yamuna) after taking a bath on the fourteenth day in the dark half of the month, he is released from all the sins and goes to heavenly abode. (6) And on the fourteenth day, in the dark half of the month of Magha, and when there is absence of sunrise, if one gets bathed in her water, and worships the lord of the religion (Yama) with sesamum seeds and water. (7) He then never faces bad fortune (calamities) and rescues the race. And on the fourteenth day, in the dark half of the Magha month, anywhere in the river, really (8) if one takes a bath, with the water of this river, he also gets liberated from sins, as Yamuna is especially famous as the sister of Yama. (9) Having taken a bath, in the water of Yamuna, and having satisfied the manes, he (a human being) never faces mis-fortune and he goes to heaven. (10) Like the water of Ganga, Bharata, approached to Yamuna, he then moved there delightedly, and then crossed that great river. (11) As he crossed the river Yamuna, then Suratha, the king of the Matsyas, entered the camp of that high souled Bharata. (12) He being accompanied with Gorasena, the king of Salvas and with Prabhadraka, the king of Shibis, came to Kurukshetra. (13) There is this ancient legend known in the world related to that. (As) even the particles of dust, when nicely brought by the wind in Kurukshetra, (14) carry the highest state to those

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wicked doers. And oh lord of the people! those who die in the sacred region of Samantapanchaka. (15) They all get heavenly abode, and shine in the heaven like the Gods. Oh, lord of the kings! where there is the holy place named 'sanniti', famous in three worlds. (16) It is known as 'Sanniti' because of the union (gathering) of all holy places. As many holy places, exist on earth, beginning from sea and lakes (17) they all, oh descendant of the Yadus! come there always at the end of the month. And if one performs, a shraddha ceremony there when the sun becomes swallowed by Rahu. (18) That person attains the eminent fruit, of hundreds of Ashvamedha sacrifices. Bharata, too stayed there happily after having approached it. (19) He asked the brahmins about the significance behind the holy place 'Sanniti'. And asked by Bharata, a brahmin named Ghatodara. (20) described to Bharata the sin destroyer story (episode), related to it, Ghatodara said : When Shakra was busy, attacking upon Vritra, with an object to kill him, and when the whole three worlds were in possession of the demons. (21) Then all the Gods together with Brahma came to Vishnu for protection. Hari, the son of divine Chyavana, then told them. (22) 'There is a brahmin, born in the family of Bhrugus, and well known as Dadhicha. You prepare an excellent weapon for the lord of Gods (Indra) with his bones, then entering into it, oh gods! I will surely kill Vritra." All those Gods, when they were told like this, came to the hermitage of Dadhicha. (23-24) And they saw there, the highly fortunate Dadhicha who was the treasure of penances. The Gods gathered together, worshipped that highly illustrious sage, and said to him "we will prepare a thunder bolt with your bones, the destroyer of demons, and also other weapons. For accomplishing the Gods' purpose (object) (25-26) So, oh brahmin! you be pleased to give up your life, for fulfilling the misson of Gods". And Dadhicha, when he was thus told, by the Gods, replied to those deities. (27) "I have made a vow, for a pilgrimage to all the holy places, so after visiting them, o worthy Gods! I will put an end to my life." (28) The gods said "O worthy brahmin! you are capable to call (invite) all those holy places, and so oh, spotless sage! may all the places of pilgrimage be assembled here, and just at present before you. (29) Oh descendant, of the Bhrugus! they all by yours as also by ours' lustre." Ghatodara said : When he was told thus, by all the Gods, then o king the holy

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places, rivers, lakes and seas became (arrived) present there. O king! because of ardent wish, and with an excellent contact. (30-31) Then having found them nearby, the excellent brahmin took a bath there, and he propitiated the Gods, together with manes. (32) And spoke to those deities, who were present there, full of sense (serving purpose). Dadhicha said : oh gods! since today, "You should make yourselves, always present along with those holy places, (33) approached here, at the end of the month." Ghatodara said : And when he was told, by the Gods as well as by the holy places as (34) "it will be just so as you desire" Dadhicha gave up his life, and went to heaven, because of his own lustre. And Vishvakarma (architect of Gods) then made, the thunderbolt from various parts of his bones. (35) And he also prepared, various weapons for the Gods individually. He then, with the help of that big (mighty) thunderbolt, killed the great demon Vritra (36) and also killed those principal ninety and ninety (?) demons, in the same manner. Since then, o descendant of the Raghus! (37) at the end of every month, there is said here the vicinity of holy places and of Gods. Markandeya spoke : on hearing this, the highly lustrous Bharata, gave alms, (38) and then he went to Amarkantaka, along with his huge army. The descendent of the Raghu's race worshipped vishnupada (feet of Vishnu) having approached there. (37-38-39) Then he came to Gauri, the sacred river which destroys sins and fear. Being ordered by Vishvamitra, the demon had, entered into the king in past. (40) And oh king! Shakti, who was beaten by whips, had cursed him on way. Then entering into 'Saudasa's body' he devoured Shakti. (41) Then, he soon killed those hundred sons, oh king! of Vasistha. The revered sage Vasistha on account of the death of his hundred sons, became highly distressed. (42) And he entered into the river Gauri, with a desire to give up his life. O king! as that brahmin went there, (approached her) she began to flow (melt) then. (43) Since then, She is known by the name of 'Shatadru' in this world. She is the destroyer of all the sins, and bestows bliss upon all. (44) And when taken a bath it gives the fruit, similar to the gift of ten cows, o king! to those persons. That Raghava (Bharata) when he came there he gave alms, there too. (45) Then, he crossed that river, and reached to the end of that river, where people become free from all sins and fears, when they bathe in her water. (46) He attains the

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fruit, of the gift of ten cows, by taking a bath there, and if he takes a bath, in the month of Ashadha, he attains the fruit, of the gift of thousand cows, (47) the divine sage Vasistha, being released, from the water of Gauri, he with the snares, soon threw himself in her water, oh king! (48) But he was liberated from fetters (snares) by the goddess and she placed him on the bank. Then Vasistha, too when he saw Parashara, the son of Shakti, (49) There still exists my progeny "saying so, he (Vasistha) gave up the idea of ending his life. As she terminates the sins, so she is famous as 'vipasha' in the world." (50) And when the law-abiding Bharata, crossed the river vipasha, then the very glorious king of Kunik joined his army. (51) As also, Vasudhana, the king Trigarta, and Jaya, the lord of Kuloota, the king Govashana of Dasheraka, joined him. (52) Bharata then came to the river Iravati, was flowing speedily, where one gets the fruit of giving ten cows by taking a bath. (53) (It is said that) the river Iravati, individually carried with her, six thousand holy places, and especially when she became united with Revati on the eigth day of the month. (54) that descendant, of the Raghu's race, gave there manifold alms, and then having crossed her, soon came to the sin destroyer river Devika. (55) She destroys all the sins even by her sight, that goddess is the incarnate of Uma, the beloved wife of Hara. (56) He worshipped lord Samkara, having given alms there also. And when Bharata, had made a half (stay) there, five kings then entered there. (57) They were ruling over the mountain regions, and possessed the troops of foot soldiers, o great emperor! and they were kumar, shreniman, shoora, Balabandhu, and Suyodhana by names. (58) In the same way, the very strong Anshumana, the king of Madra country (entered into his army). And he (Bharata) the best among the men, was honoured by Shakala, the king of Madra. (59) He stayed there for three nights, and then the lustre came to the river chandrabhaga, full of cool water like the rays of the moon, and destroyer of all the sins. (60) Being united with all the holy places, she fulfils all the desires of persons, when they take bath in her water, and especially, oh great monarch! on the thirteenth day, when Magha is united with Pushya constellation. (61) And when he crossed that river, then the lustrous king Shrutomjaya, Abhichara, krutamjaya, and the wellknown king of Kashmir, the righteous Subahu by name, joined his camp (army), and being

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accompained with them, he (Bharata) came to the great river Vitasta. (62-63) When taken a bath there, she the destroyer of all the sins, bestows the heavenly abode, on the thirteenth day in the bright half of the month of Bhadrapada. (64) She becomes, oh great king! then more sacred and highly auspicious, Bharata crossed the river Sudama. (65) And the highly lustrous one, oh descendant of the Yadus! came to the country of Kaikeya. There Yudhajit, the king of Kaikeya, with his four fold army. (66) The maternal uncle of Bharata when he heard of Bharata's arrival, he then came out. Also those principal citizens, dwelling in the royal palace came out there (to honour Bharata). (67) All those brahmins, kshatriyas, vaishayas as well as those eminent persons of different castes, came out of the city by vehicles of various kinds. (68) The courtezans, making ahead the musicians, came out, to welcome that high souled, Raghava. (69) And that highly illustrious Bharata also, after being united with Yudhajit, then ran towards, his maternal grand father, the king of Kaikeya out of feelings (devotion) for him. (70) He embraced Bharata on neck and often smelt his head. Bharata too came to the royal house, after warm reception. (71) Then, Bharata made a camp, on a levelled place, charming and with plenty of grass and fuels, and (it was) not very far from the city (in the vicinity of the city) (72) Also, the kings of different countries, made the halting places for their armies, separately, on pleasing regions. (73) Then Bharata, asked to prepare encampments for those kings and he ordered, for all kinds of enjoyment objects for them, after that, the moon of the Raghu race with pleasure entered into the city of his maternal grand father, being mounted on elephant. (74)

Here ends the Chapter 207 namely, 'The going to Rajagriha' (Royal House)', in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

208. Bharata's entrance into the royal palace

Markandeya said : Then Bharata, devoted to righteousness, came with a few attendants, to his maternal uncle, and he, the Lord of kaikeya, embraced him on neck with love, and smelt Bharata on head often, And oh king! Bharata also, carrying them arrived at the dwelling place. (1-2) He then being delighted, entered into the city

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of his maternal uncle Yudhajit, which was covered with flags and banners, and was sprinkled with Sandal water. (3) The city possessed, the perfumed vapour of agallochum everywhere, and was decorated on all sides with flowers of five different colours. (4) It contained, all kinds of commodities for sale, and looked nicely decorated with youths and was endowed with palaces, scratching the sky with a mass of white clouds. (5) It had in the temples of deities, the oblations and worships offered, and was noisy, all over, due to the sound of big musical instruments. (6) Where the market places (streets) were crowded by the citizens, desirous to see (Bharata), and oh great king! the royal path (highway) possessed the multitude of great many beings. (7) Where each house looked empty (vacant) except the main roads, and the palatial houses on royal paths, were occupied by the groups of young ladies. (8) Then, glorious Bharata entered into the city, being mounted on an excellent elephant (chief elephant), and when that Bharata, having the physical appearance like that of cupid entered. (9) The women gave up their household affairs, and they reached to the round windows (airholes), some had partly besmeared their bodies, while some had applied the collyrium into one eye only. (10) Some possessed, the braid of hair, with only half of it being tied, while some had left half of it loose, some ladies had put on, the wooden sandal on one foot, while, with leathern sandal on the other one, went quickly to the direction, and others left the round windows occupied before. (12) And some others went out swiftly of the windows (balconies) and leaving aside, their leathern sandals. (13) The women with their faces, made those windows adorned with beautiful faces, they had their conch like fair necks partly entered into them, and had lotus bud like arms. (14) They left, having their arms, busy in holding the mirrors in the other hand, and felt uneasy on account of their waist clothes knots being separated (15) Others left there, hiding their waist clothes, with arms, some having put on the bunch of flowers on their heads, went to the windows (16) while others, with their long upper garments, reached hurriedly to the round windows. Bharata looked, like the besmeared Sun, due to the splendid and the variegated (black-white) glances of those beautiful ladies. He at that time, attracted them, with the rays, came out of their eyes. (17-18) And Raghava looked passing as if carrying with him, their

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hearts within the range of sight, whosoever came, those ladies, as if being painted in the pictures, became unaware of any activity. And they felt immovable, even after Bharata went far away from there. (19-20) When they were impelled by the friends, they fell down on earth (became stumbled). He (Bharata) born, as the secondary incarnation of God of love, and looking himself like cupid, quickly went to the royal dwelling, carrying with him their minds. And oh king! in that royal palace, Bharata approached (found) (21-22) the highly lustrous one, the royal habitation, looking like another kailas mountain, and then entering into that principal house, he sent for those kings, as well as for the soldiers. Oh, descendant of the Yadus! drinks, eatables and clothes, and made a stay there, at ease, being worshipped (honoured) by Yudhajit. Then when the Sun, looking like the bunch of China roses (japa flowes) was set. (23-24) Then, that royal prince got asleep, at night, in that beautiful house, on a nice bed, made of gold and studded with thousands of shining jewels, and he passed the summer night, with pleasing wind. (favourable breeze). (25)

Here ends the Chapter 208, namely 'The description of Bharata's entrance into the royal palace' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

209. The war-episode

Markandeya said : Oh descendant of the Yadus! when that night was over, then, there occured the beatings of drums for awakening, in the camps of those kings separately (1) of various signs, for many chief army officers, at different places. That, their big roar reached to the sky then. (2) The persons appointed for awaking then entered into Bharata's house. They were flute players, the chief singers and were experts in bamboo musical instruments. (3) Also those, who were drummers, those experts in Panava instrument, and those who blow the conch shells, as well as those bards, who had sweet voice and who were singing nicely. (4) And oh lord of the people! the principal bards, heralds and the panegyrists pleased (satisfied) the heroic Bharata, who was highly intelligent, and who had slept soundly. (5) (They praised him with these words) "Oh! best among the Raghus! a very good morning to you, get awaken, the auspicious night is turned into bright dawn, and the eastern direction looks reddish brown on account of

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dawn". (6) "Really, O best among the kings! Matali makes the eminent lord of the Gods awaken, at this time to benefit the world. (7) "As when you get asleep, the world also gets asleep, and when you become awaken, it becomes united with happiness. so, oh delighter of the Raghus! get up with a desire of welfare of the world." (8) "Like Rama, the emperor of the earth, you are surely the abode of all the virtues. You have adorned the world with your pure qualities, resembling the rays of the moon. (9) Oh you with long arms! it is a matter of great surprise, that the faces of the enemies are made dark, by your very white (pure) fame. (10) "The groups of your enemies, when they see the water of your sword edge, soon, out of fear possess, their smeared dwelling places as if out of thirst (?)" (11) "You are undisturbed, and very profound like ocean (the abode of gems) but you do not resemble the ocean because you are beyond our reach, thus we believe". (12) "You are gentle, knowing arts, wealthy, and pleasing the eyes. (The moon, also possesses the same wealth) but o king! You are not apt, to compare with the moon, because it decays (day by day) and is united with night (you are not decaying and have no faults (vices) (13) "And the earth, very widely spread as being enjoyed by your arms, and strong enough of unparallel resort to all, can not be campared properly due to the trembling vindhya mountains, with you. (14) "O destroyer of the enemies! whatever you possess, you give it, but how it became possible, that you gave fear (which is absent in you) to your enemy troops?" (15) "A person, being seen even for a moment, by your corner, eye-sights, he surely, and always comes within the full range sights of the goddess of wealth." (16) "May that supreme God Janardana, remove the heads of your enemies in the battle, with the disc having the sharp edge." "And May Samkara wearing the garland of skulls, with mattled hair, decorated with the moon, and having the half portion of the body, occupied by the beloved, bless you (18) "May Brahma, the grand father of the whole creation, seated on lotus seat, and born from lotus, bestow upon you prosperity, intellect, firmness, wealth and valour." (19) "And May the moon, moving in the sky and satisfying the bridal direction with rays, and shining like a lamp in the globe of the universe, make your morning auspicious." (20) "May the lord of water (Varuna), the lord of Yakshas, the lord of deities, the lord of ghosts, together with the demons make your

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morning auspicious, together with all the groups of Gods." (21) "And also sages, rivers, mountains, seas, the ten directions and the divisions of time may bless you, with a happy morning." (22) hearing thus, the auspicious words of these bards, he (Bharata) left the bed along with the proclaimed wishes of a happy day. (23) He heard about, the acquiring and spending of money together with persons in charge of counting (calculation) and writing. They soon he sent them out, and went to the charming bathing place. (24) He, there started bathing, following the cleaning of the teeth, and was made clean, with perfumes, by strong persons then. (25) Being seated at ease, on an auspicious seat, the mighty king, wearing light garments, took bath with sacred waters of various kinds, and those of different rivers and seas. (26) With more than hundred pitchers, o great king! made of gold, clay, copper as well as of silver and mixed with all auspicious herbs. (27) With the pitchers containing the milk & water flow, and with garlands on front parts (neck) and nicely worshipped, and o lord of the earth! made bent down, by well bathed, and decorated persons. (28) They were full of sandal water, and were made consecrated by the brahmins with sacred chants. He had put on a beautiful garment, wet due to the flow of bathing water. (29) It was looking like, the full moon round (orb) and looked as if prepared (woven) from light clouds (sky). He, with the noise of musical instruments, and of a happy day, as well as with sound of music. (29-30) He took a bath, and then worshipped (paid homages) the eastern twilight, being concentrated, and according to the precepts. And then he looked his charming face, into the mirror and into the clarified butter! (31) And o great emperor! he looked into the gold, made consecrated by the astrologers (fortune tellers). He was then heard about the Sun, the day, and the constellation. (32) Narrated by the astrologers, and which destroy quarrels, and unauspicious dreams. Afterwards he worshipped, the paramount lord the dise holder Vishnu. (33) With perfumes, garlands, bowings, and with offerings of perfumed vapour, lamps and eatables, and along with eulogy prayers, offering oblations, and with the sound of singing and musical instruments. (34) After worshipping nicely the supreme God, he entered into the auspicious sacrificial place. There the priest had already placed the fire, and offered the oblations, before hand. (35) The learned royal priest had performed there already

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before (his arrival) the rite, destroying the wicked dreams, and giving success, prosperity and victory (for him). (36) Then, Bharata with his mind delighted, offered oblations in the household fire, being concentrated, and with the recital of 'Shri Sookta' and 'Paurusha Sooktá'. (37) He, being well concentrated, offered the full oblations, into the fire with ghee, made pure with sacred spells, and according to the precepts, and then that very intelligent one, uttered slowly and repeatedly the prayer. (38) He worshipped the deities, along with the manes, with water, after that Bharata, came out of that fire place (house) (39) coming out, he worshipped the brahmins with wealth, cows, horses, gold and with coagulated milk, mixed with flowers and fruit. (40) The delighter of the Raghus (Bharata) worshipped them, by giving sweet balls, gems and clothes. Then the 'sweet noise of the happy day' made by those worthy brahmins, who were worshipped by Bharata, the high - souled one, reached the heaven. And after making a worship of the worthy brahmins, he entered into the house. (41-42) He met with this constant daily act with perfumed sandal paste. He then put on, thin and white clothes, and was made fragrant with excellent vapour. (43) The descendant of the Raghu race, decorated all his limbs with ornaments, and having put on the white, fragrant garland, as well as various chaplets. (44) (He) then touched the auspicious objects, and went to the assembly house. There was already arranged for him, a couch seat decorated with excellent jewels. (45)

It was looking nice, with very precious arch, and had a rich covering over it, and a highly valuable canopy, was prepared over it. (46) When Bharata, true to his promise, took a seat on that place, then, equipped with swords, adorned with worthy armours and wearing red garments, heroic persons (guards) began to protect (guard) him, standing on his back side. In the same way, those with faces like that of the full moon became alert to guard him, by standing on both his sides. (47-48) And well dressed principal harlots, then began to serve him. Some with (small) chowries in hands while others with fans in hands. (49) While some having the eyes like blue lotuses carried betel boxes. Then an attendant (born of Soodra man and Kshatriya woman, placing his knees on earth, and decorated with ear-rings, equipped with a sword, and having a staff in hand and who was well-dressed, said (requested) to

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Bharata. "The brahmins, who are capable of removing the doubts have approached (come) to meet (see) you." (50-51) "Those who are prominent among their groups, and those who are the army superiors". Then the attendant said to those, who were awaiting at the doors, when he was allowed to make them entered. "enter quickly" thus he told, the brahmins and the army-heads and the worthy brahmins, favoured him, with blessings and then they entered. (52-53) They took their seats on holy stools (ascetic seats) and on the ivory backed seats at ease. Then the attendant, narrated the names in a sweet tone, of those army heads, who had bowed down to Bharata. And they took their seats; Then from the open doors (54-55) there began to enter, all the people, and nobody was, then prohibited there. There had heard a big uproar, at that time (56) of those highsouled kings, who were desirous to see Bharata. In the same way, with the increased sound of the bells of the elephants, along with the neighings of the horses and the sound of the chariot-rings, mixed with the narration of names of those kings by the bards. (57-58) There occured a tremendous uproar, together with the blowing of conch shells and of musical instruments being played. The kings with pleasing appearance came to see Bharata then. (59) The kings, alighted from their vehicles, near the door-arch, and all entered into the assembly hall only with their few attendants. (60) They were made known to Bharata, with a gentle head nooding by that polite door-keeper, and then they took seats of excellent places. (61) Bharata then made a friendly inquiry, after the welfare (health) of those kings, rested on royal seats, according to their status, and then he worshipped them. (62) Then the bards, pleased (satisfied) those kings of different countries, and at the end of their eulogy, they made themselves Bharata, the high-souled one introduced. (63) That big noise of those bards, praising Bharata, being obstructed by the palace-space, became enlarged (huge). (64) And that assembly hall looked, splendid as if, spread over by the rays of the rising sun, due to the excessive brilliance of the rays, coming out of the jewel studded, in the crowns of those kings. (65) Then, Bharata the lustrous one, sent forth those kings, who were offered betel leaves, with his own hand, and who were introduced by the door-keeper, (66) He then got up, and went to an another excellent house. And there he discussed counsels with his maternal uncle Yudhajit. (67) He also made counsels, with the

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priest Gargya, and with his own priest, who was expert in time-factor. Yudhajit said : "You have approached, at a proper time (deserving time), with a desire to kill the gandharvas. (68) So as long as the Gandharvas remain ignorant of your arrival, you o mighty one! kill them during this night having attacked upon them. (69) As, you will be able to kill them easily with an attack (at night) Kalavid spoke : O king! (wise statesmen) declare that battle as a fraud-war, (deceitful) when it is fought against a slept one, a mad person, a relying man, as well as against a fatigued fellow. (70) And also an attack upon the army, when it descends upon the flowing river, as well as upon a person, who is tired at night after wakefulness. (71) And oh mighty one! The Gandharvas, are constantly habituated of moving at night, and so, oh delighter of Kaikeyi!, They do not deserve, to be attacked upon at night by you. (72) (But) I find Bharata's victory, when the war takes place, during day time, Gargya said : before the commencement of war, we should disclose our motive (intention) by sending a messenger, to the Gandharvas. As "You go to the mountain Himavan, leaving this region, (73-74) because, Since past, the habitation place for the Gandharvas, is fixed on the excellent mountain Himavan, by him who has created this world. This place is meant for human beings and so you deserve to give it up. Donot make delay." (75) Then, O king! listening to the words of the messenger, they will hand over the region, I surely believe, in this matter. (76) Bharata replied : The descendant of Raghu, are always faithful (true) to promise and are not instructed in the deceitful war. And so, I will kill them oh king! in a fair (righteous) battle. (77) The words spoken by Gargya, highly suit to my intellect (mind), and so, the highly lustrous Gargya, only may proceed to them as our messenger. (78) Yudhajit said : O highly lucky Gargya, you go to the Lord of the Gandharvas and make him heard those sentences which you have uttered here. (79) If they prove meaningless, then make them heard other useful ones. On behalf of the name of his high-souled Bharata. O wellversed in laws! do not, make delay. (80) Markandeya spoke : 'It will be like this' saying so the highly glorious Gargya, started for the city of the Gandharvas, being mounted upon the golden chariot. (81) And when priest Gargya had left, then highly famous Bharata, also on the back of the elephant, upon the chariot, with weapon as well as with science

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(scripture), and in close fight, o best among the Yadus! he made great efforts, for victory. He was kept at a distance by those clever persons running on foot. (82-83) While by the eminent followers of Vishnu, Lord Vishnu, nicely and according to the precepts was worshippd after taking bath. Then the preceptor, with a bow down offered oblations, nicely to the fire. (84) When he heard the noise of those brahmins, who were enjoying there, the meals and who were worshipped, then oh king, he honoured them, by giving wealth and then sent them forth. (85) Then having smeared his limbs (body) with highly precious sandal paste, and putting on thin (light) charming and white garments, and possessed with all the ornaments, and garlands and made himself fragrant with perfumed vapour. (86) He enjoyed (food), being

seated on a divine seat and in company of kinsmen, the foods (eatables) offered by his maternal uncle, and which were very rich, pure and of good qualities. (87) They were tested before, by the trustworthy attendants (persons) with the marks of human beings, birds and beasts, and also in fire. (88) He enjoyed the food of various types like, food fit for chewing, (solid food) that which was easy to swallow, and that which needed licking, when eaten, along with one which can be drunk, and also that food which required to be sucked, in the utensils, made of gold and silver, as well as in gem studded, vessels. (89) He relished the food, with a few kinsmen, and along with the music sound. Then the righteous one, cleansed his teeth, and rinsed the mouth. (90) The destroyer of the enemies, then rested on the bed on left part of his body, and staying there, the best among the men, heard the history. (91) Then he gave up the bed and that highly famous one, the best among the Raghus! studied (learnt) the scriptures, following the path of the virtuous ones. (92) Gargya along with Yudhajit, being smeared with the dust of the chariot, entered at that time, to see Bharata. (93) He got comfortably seated, and then began to say this to Bharata. Gargya said : I then there made Shailoosh heard all those sentences. (94) But, he did not pay any attention to them, he invites (likes) war. (he said) "Tomorrow, I will attack upon (come in contact with) Bharata, and o best among the brahmins! (95) I will destroy Bharata as the moon destroys the fog saying so, that king sent me forth, soon. (96) As soon as I left the place, the war drum was beaten. Knowing this I think, that he will be ready, to

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fight with you, tomorrow morning. (97) Markandeya said : Bharata, when he heard Gargya's words, told Gargya, 'O brahmin! you soon go to the house, as you are exhausted, due to the journey of chariot troops. (98) I have given orders about all the actions, related to the war. He, said thus and said to Vijaya the commander-in-chief of the army. (99) 'You soon order today those warrier kings, in their camps, to become ready for battle tomorrow with my camel army troops. (100) And you yourself should arrange carefully, all that is related to the war. He ordered in the same way, to look after (troops of) the elephants and horses. (101) And then he worshipped (paid homage to) the evening twilight and listened to the secret words of spies, being stayed in a deserted (lonely) place. (102) After hearing this, he ascended upon the palace, white like snow, and resembling the summit of the mountain of Kailasa, which was void of (excessive) wind, in the forepart of the night. (103) Some soldier, then of Bharata's camp, there made clapping of the hands (beat the palm of the hand with another) to get the wind at will. (104) Following him, all the soldiers, at that time created great noise, by the beating (clapping) of the palms, and oh best among the men! that great uproar reached to the heaven then. (105) Then O best of men! the wind began to blow, which was thus brought Anshuman, the king of Madra country, at that time, ascended upon the excellent palace, and he saw then Bharata, on account of the lamp light, and because of the high lustre of the palace. (106-107) The king approached, the army persons with a smile (and spoke) I will show my army, to Bharata with a trick. (108) each person in the army-camp inflame a fistful of grass and carrying it in hand, make a noise, being delighted. (109) And all the persons, in the army of that wise king, had in their hands the torches, within a moment when they were told thus by the king. (110) At that time, the camp of that Madra-king, looked as if another sky, beautiful with different stars, on account of the persons, with torches in their hands. (111) And Bharata, the righteous souled one, when he saw that enormous and huge army, surrounded by torch-handed persons (torch-bearers) got highly pleased. (112) He became delighted, on hearing the sounds and cries of Jay and when that inflame, got extinguished and the sound became low. (113) There had beaten then in the camps, of those kings, separately the informing drums, lovely and of various

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marks. (114) They were many in number, and so there arose a big roar (noise), causing delight to the high-souled Bharata. (115) He, the illustrious one consulted with Yudhajit for only a moment, and then, he took the supper with him, and got asleep on an excellent bed then, by sweet singings and by the tunings of lutes and the Flutes. (116) on the bed, placed under the canopy, and which was charming pure like the snow, and looking nice due to excellent garlands, the high-souled one got asleep on that night, like the conqueror of the demon Madhu (Vishnu) gets asleep, on the hoods of the serpent-lord (Shesha) (117)

Here ends the Chapter 209 namely, The description of 'the war-episode', in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

210. The excitement of Gandharvas' Assembly

Markandeya said : When the sons of Shailoosha, heard the war-drum, they all approached to that king, gathered to gether. (1) (The son's like) Namuchi, Kamapala, Gaveshana, and Sudarshana, also Virbahu, Subahu, Vayuvega and Suvarchas. (2) Also Nikumbha, Kumbhanama, Balaka as well as Balaka, with Harikesha, Mahaujas, Suryarashmi and Prabhamkara. (3) Again, Vrindaraka, Jyotishika, Dardhasyu and Aparajit, together with Kumuda, Kumudapida, Vasunatha and Sulochana. (4) And Chandrapida, Gadi, Mauli, Kinnara, Ajagara, Ruha, Kesari, Varavana, Bhanuraga, Avaha as well as Raji. (5) Together with Ekalavya, Vishala, Kalavinka and Kalapriya, Bhimanda, Mahanada, Vasuki, Panasa, and Gada. (6) Again Chandravarma, Mahavarma, Vasushena, Agrajaraka. These and those other gandharvas, the sons of that king Shailoosha. (7) All having put on, the divine garlands and clothes, and being adorned with divine sandal paste, they all entered (sat upon) into the very rich seats in the assembly hall then. (8) Oh king! that assembly (hall) protected by the sons of Shailoosh, and beautiful due to jewels, shone like the autumnal night, beautified with stars. (9) Then Shailoosh, described to them, who had taken seats about all that Gargya had said as well as his own conclusion (10) On hearing, about the attack from a human being, oh Lord of the people! They then infatuated with anger, showed different types of gestures. (11) Those sons of the king of gandharva, shedding tears out of anger,

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and having their eye-sights, like the flashes of lightning, looked bright (reddish) like the clouds at the time of final destruction. (12) The face of Namuchi, became red being smeared with wrath, and it indicated the coming terrific war and it looked as if the burning fire, of the gentle direction. (13) And on Kamapala's forehead, there was seen the eye brows with three lines (resembling the trident), it looked like Ganga descending upon the mountain Himachal, with its three streams. (14) While the eyes of Kumudapida, black, and white on ends looked reddish, like the twilight on account of being anointed with wrath. (15) And Kumud having the splendour of a white lotus, resembled, within a moment, the red lotus form, because of his body, seized with anger. (16) The charming face of Chandrapida, due to the smoke in form of anger, got the form of a moon, pervaded (hidden) by thin clouds (17) The face of Bhanu, was pervaded with the sigh breathing and so, o best among the Yadus! it resembled the Sun, in redness. (18) While Sudarshana, proved his name, meaningful at that time, on account of his face and limbs, not distinctly visible, because of the smoke, caused by hands clasp. (19) and agitated Gaveshana, with his body, bright like the interior of fire, as if indicated the destruction of the enemy king, as the falling of the stars, indicates calamities. (20) Virabahu, with enraged bodily form, spread, at an improper place the dust, fallen out of pounding the gems, by the strokes of his arms. (21) While the clasped hands of Subahu, created the roar of a thunderbolt, and it was similar to the noise of contending winds in the sky, and was significant, of the destruction of the kings. (22) With huge force, Vayuvega, made the earth, scratched with foot and O king! it looked divided, as if indicating the fear of decay. (23) While Survarchas passed, the broad forehead surface, decorated with horripilation, and sweat, originated out of exertion. (24) And Kumbhanabha, the embodied wrath, looked of tawny colour because of his perspiring limbs, being reflected into the golden pillar. (25) Ravi (Rayi?) imitated, Hari (Vishnu) assuming the form of a man and a lion (combined), on account of the red garland in form of profusely coming out of fire flames, out of anger (Vishnu had the garland of manes looking like the out burst of fire flames, out of anger) (26) The cluster of crowns, where the group of Gandharvas, having their limbs, perspired were reflected, as if laughed at Janardana,

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the omnipresent formed God. (27) O king! all the sons of that king of gandharvas, then became spoiled-minded out of wrath, excessively at that time. (28) That king, biting his lips, and with ferocious face, became highly enraged, when he found his sons became angry in this way and also by remembering those words of the priest (Gargya) (29)

Here ends the Chapter 210, namely 'The description of the excitement (agitation) of Gandharvas' assembly', in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

211. The roarings of the Gandharvas

Markandeys said : The gandharvas, proud on account of the strength of their arms, said, to their king, when they found, his mind agitated with wrath. (1) Aparajit said : oh king! a person free from sorrow is capable to attain (conquer) everything with the help of strong arms, so, I like (prefer) to destroy the Raghus, in a heroic manner (resorting to heroism) (2) Nilkumbha said : O lord! this dreadful wrath, which I bear towards the descendants of Kakutstha (Raghus), will destroy the entire imperishable world. (3) Kinnar said : That prosperity (wealth) which is not smeared on the limbs, with the saffron, in form of enemies' blood, does not cause agreeable delight to high-minded persons, even though it may be loveable. (4) Vasunabha spoke : oh king! what is the use of that glory (prosperity) to those vigorous ones, which is not acquired, from enemy groups when they being killed by the edges of swords? (5) Ajagar spoke : That disaster is superior to the decorations made, by riches, got from those unconquered enemies, but not that wealthy adornment done by them (6) Ruha said : The brave persons, even though harsh looking, like the upraised breasts, shine more. The heroes and the beasts have attachment (love) in causing insult to others (enemies) (7) Kesha said : The rise of heroic persons, is honoured (saluted) in the three worlds, as all people (everybody) worship the rising Sun. (8) Paravarana spoke : The elephants, similar to the summits of the mountains, are not able (do not dare) to stand in front of the trees, which are uprooted by a very mighty lion though sportively. (9) Abhavaha said : A person, whose prowess, never becomes pacified in the

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prowess of those heroic ones, what is the meaning of his futile human birth? he makes only an increase in his mother's old age. (10) Ekalavya said : The enemies out of fear, when do not get the splendour of their faces turned pale it (at) the reference of whose name, what need is there, to show pity for his life ? (11) Vishala said : Those heroic persons, longing for uniting with prosperity, for them that glory which is gained in battle, soon acts as a uniting friend. (12) Kalipriya spoke : Why should he wish to live long when his fame, is not pining for enemy's blood, and is not sprinkled with the tears of the wives of the enemies? (13) Bhimanada said : The Sun, when it attacks the whole world then only becomes able to place foot (rays) on everybody's head. (14) Mahadharma said : May your fame, dancing (shining) on account of placing the foot, on the heads of enemies and supported with the hands, given by the poets, go to heaven. (15) Vasuki said : The maiden came, to the glorious one, on the earth, having broken (torn) the earth, which was shattered by the elephant, stayed inside another elephant who was killed with fraud (deceit) ? (16) Panasa spoke : May your fame as if become enraged, hurriedly march towards, the ten directions, you, who possess a blooming face, on account of meeting, with the prosperity of the destroyed enemies. (17) Gada spoke : Let my sword, play the role of lightning, in the battle where the faces of quarters, are showered (pervaded) by the streams of rut, of the elephants, looking like the clouds full of water. (18) Mahanada said : Knock down those disturbed elephant troops of the enemy-army. They being trembled (frightened) on account of my lion like roar, with arrows nicely bent at joints. (19) Vasu said : You will see, the dust, dug by the foot soldiers, along with elephants, horses and chariots, become pacified, on all the sides, with the blood of enemies. (20) Vrindaraka said : How could he become defeated, who possesses the swords shining on account of the pearls came out from the sea like temples of the elephants? (21) Jyotishika said : How can he face the defeat, when he holds the bows with two ends (edges,) curved like, the frowns of creeper like eye-brows, being reddish? (22) Dradhasya spoke : O king he, who possesses the five sharp arrows, what is the need of other weapons to that self-respected person, against the enemies in the battle? (23) Chandrapida said : What is the use of weapons, to

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those, who shine with their (lovely) strong stick-like arms and who soon become enraged by the arrows (weapons) cast in the battle? (24) Gadya spoke : Leave aside my those poor swords, laughing loudly at the breaking of the enemies ? Who would prefer defeat even though, he possesses a single strong arm? (25) Kalavinka said : O lord of the earth! you enjoy for a long time the wealth, came out (got) from the churning of big ocean, in form of the enemy-army and with the help of mountain Mandara, in form of my arms. (26) Gaja spoke : What is the use of (other) weapons to those, shining with valour, and also to those who are cowards? The enemies become the weapons for one class, while for others really there are unripe fruit. (27) Balaka said : Today when I will destroy, the lord of deities (i.e. Indra), whose elephant being killed by pulling out its tusks with a little effort by me, Then surely, you will be the lord of the heaven (Shakra). (28) Let, today the entire three worlds, o very mighty king! be made void of the worshipping of gods, without offerings of oblations, and of very pitiable condition, by me. (29) Harika said : Today, I will yoke (drag) in the city of Ayodhya, the remaining of the enemies with the buffalo of the God of death, and with the bull of lord Shiva, as ploughs. (30) Mahendra said : Look Yama's buffalo, moving among the horses of the Sun, when I will make, the whole animate and inanimate world void of the Sun. (31) Soorya said : When the three worlds will made void of the Gods by me, today, you will find (see) Shakra's elephant, into pieces, by the lion of goddess Durga. (32) Prabhasa said : Let the groups of Gods, who have lost their splendour, and dragged by Lord of wealth (kubera), today, bow down to you, having given up their for water. (33) Bhadraka said : When the whole three worlds will be made, void of Kartikeya and Shamkara by me, then may the peacock (of Skanda) devour today the serpent ornaments of Shiva. (34) Markandeya said : The, highly virtuous priest, Nadayan by name, said to the king, when he saw those sons of Gandharva king, with their charming faces, spoiled (dark) due to the darkness in form of wrath. (35)

Here ends the Chapter 211, namely 'The roarings of the Gandharvas', in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

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212. Instructions by Nadayana to Shailoosh

Nadayana said : You with undivided intellect, make a firm resolution and then subdue, two, three or four (enemies) or even conquer five, and by gaining victory, over six or seven be happy. (1) A person who, with undisturbed intellect, thinks over the propriety or otherwise of any affair (aim) and then works, accordingly, he is (known as) a wise man in that case. (2) A person, (enemy) desirous of victory over the (enemy), should approach the king, who may be a neutral one, or a friend, or an enemy according to the importance of the affair, and with proper means of success and by knowing the place and the time. (3) The means of success, against an enemy are described as (conciliation (sama) sowing dissensions (Bheda) and bribery (pradana) while here the fourth expedient known as punishment (Danda) is said the last resort (if first three become futile) (4) A person wishing for success, over the enemy, if he has conquered first, his five senses, then for him a victory over the three worlds, is not at a remote distance, I think so. (5) First, he should subdue his five senses, and take resort to the six measures (expedients) of royal policy, and then he should study properly (know) comparative strength, and want of strength, of his own as well as of the enemy. (6) O king! one who has abandoned (given up) the seven vices (blemishes) easily found in a king, the measures (six qualities) bring to him, the success at a proper time. (7) Aheading with hunting, and vehicles, the women, men, speech, unjust seizure of ones' property, as well as cruel infliction of punishment. (8) O king! the descendants of Raghu, are void of these vices, common for a king. They are expert in royal qualities, in seeking shelter with another king, and in matter of divisions, therefore war (expedient) is not advisable in their case. (9) Let us, first approach Bharata, who is having a huge army with the expedient Saman (conciliation), may that be accepted by you. (10) If by conciliation with Bharata, we make our stay at mountain, then, oh highly fortunate king! that will be beneficial for you, oh spotless one! together with your family. (11) You have unnecessarily made great enmity, with those kings by destroying the kings ruling over, people-dwelling there (12) It will be our dishonour, if we stay at this country (among human beings) and then again and again we would come in contact with human beings, and there will be wars repeatedly. (13) Again with

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agriculture, business or human beings, we are not concerned. So let us proceed, to the mcuntain, leaving this land, inhabited by human beings. (14) O king! that man is known as a wise one, who acts after thinking about the time-place, also about the expedients, like conciliation, war etc and also after knowing result (fruit) (15) The land, gold and friend, these three are known as the abodes (causes) of war. In our case as Meru the mountain of gold is in our possession (seized by us) (16) So oh the destroyer of the enemies! we are not in need of gold, and also we are not accustomed to agriculture, so land also is of no use to us. (17) So oh king! wish Bharata as your friend, by the expedient Saman and thus by making the family of Raghus, as your friend, and also by making a stay (inhabitation) at the mountain Himachala. (18) You may get happiness, for a long time, invisible by the army of Gods. You should not consider (think) Bharata as a common human being. (19) He is o king! born as the son of Dasharatha, in the race of Raghu, as an incarnation of Janardana having four arms, to punish the wicked ones (suppress the sinners) (20) and Rama, the highly glorious one is born, as the partial incarnation of Vasudeva (Krishna) while Lakshmana, destroyer of the enemy heroes is born as the partial incarnation of Balarama. (21) In the same way, Bharata the lover of righteousness is the partial incarnation of Pradyumna and the highly powerful Shatrughna, is born as the partial incarnation of Aniruddha. (22) There, Rama the lion (best) among the Raghavas, and performing unfaded deeds, has killed Ravan, in battle, who was a terror to all the creatures. (23) And Lakshmana, destroyed Meghnada (Ravan's son) in battle there, while, Shatrughna, has killed that wicked demon Lavana. (24) I find again super human power in the high souled Bharata, as he has killed in past that demon Mali, living in Lank.. (25) This Bharata, whom you have to face in battle is Lord Vis nu, He has always fixed up, his mind to destroy the lord of the demons and stands (acts) as a well wisher of the Gods. So oh dignified king! you soon go to him who is like immeasurable Janardana (with a proposal for 'sama' expedient) (conciliation) (26-27)

Here ends the Chapter 212 namely, 'the description of instructions (advice) by Nadayana to Shailoosh, in the words of Nadayana' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

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213. The grandeur of Agastya

Shailoosh spoke : How (in what way) did Vishnu, in past kill Sumali in battle? It is heard that he was very strong. You remove this my doubt. (1) Nadayana replied : This episode (story) was narrated, before (in past) by the wise sage Agastya, o best among the kings! to Rama, Now, o brave one! you listen to it from me, who am relating. (2) The demons, in past, had become void of a leader, when Vritra was killed, then they made the sea as their protecting citadel (castle), and began to kill the people, at night time. (3) Then the Gods gathered together, and sought the aid of (requested) Agastya, to drink the ocean as "This is unable to be killed by others (4) O king! Agastya sage then became delighted, thinking it as Gods' mission, and o best of kings! he made the sea void of water by drinking it. (5) Then the gods killed the demons, staying in that waterless ocean. Then once Vindhya, said to the Sun and the moon. (6) 'Oh you highly lucky ones! you make yourselves revolve round myself leaving the mountain Meru'. At that time they both spoke 'Oh mountain, we are under the control of Brahma. He who was created this world, has fixed our path.' Oh hearing this, Vindhya, practised penance and from Brahma (7-8) got every day more and more height as to obstruct the path of rays (of Sun) Then after a few days, he surrounded the southern direction. (9) And stood there by surrounding (blocking) the paths of Sun and the Moon. Then oh best of the kings, the entire terrestrial globe became pervaded with darkness. (10) Being sought by the words of the Gods, the great ascetic Agastya then approached Vindhya, and said to the mountain. I am going on a visit to holy place (11) 'You bend down (accept a dwarf form) for my sake, so that, I get an easy passage to the South'. And that huge mountain knew the grandeur (dignity) of Agastya, then (12) he soon bent down, Agastya too passed through the passage. (He said) until I return from the southern direction, (13) 'You, oh mountain! along with your sons and wife be (live) in a dwarf form. Saying so to the Vindhya mountain, together with his wife, sons and kinsmen. (14) He went to the southern direction. Then Brahma (creator) said to him, 'O brahmin (sage) today. You accomplished a serious and auspicious task of the gods.' (15) So, I bestow upon you an abode outside the fire path. You will stay there all by

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assuming a divine form, being mounted upon an excellent aerial (heavenly) car. (16) You adorn the southern direction, being united with rise and fall and there would occur, purity, coolness and absence of poison, into the waters at your rise. (17) O you having spotless intelligence! on account of my grace (blessings) getting a rise in the autumnal season, you will become set in the spring (18) And will move on the whole world, being endowed with wilfulness until, along with wife, sons and relatives, you with excellent form! will not cross the Vindhya mountain, it will remain steady (in the same position) and being endowed with wilfulness You will stay any where (20) Till that big mountain will not be able to make himself grown (increased) up. Again his brother, Ilvala, the wicked minded one, when in the form of a ram, will make the brahmins feed, then at the time of the brahmins, taking their meals, Vatapi will come out again tearing the belly of yours (of Agastya). (21-22) Thus, I have been propitiated, on account of your giving resort (in your belly) to him, who had killed the brahmins and also by your act of making the Vindhya mountain firm (stiff) (23) Therefore, oh worthy brahmin! in the season of autumn, you will be worshipped by the people, o brahmin! at the time of your fresh (new) rise, because of my blessings. (24) Again those who will worship you by offering perfumes, garlands unhusked rice, coagulated milk, gold, gems and also with profuse and excellent eatables. (25) Along with fully filled pitchers, with pumpkin gourds, and with umbrellas, shoes and sticks, cow, bull, food and with clothes and gold. (26) and by abandoning a single particular fruit for a period of one year and by worshipping, the worthy brahmins, as well as by narrating your achievements. (27) They will always, attain the sons, wealth, health, long life along with a non-defeat by the enemies. (28) They will also get good fortune, ample wishes (fulfilled) as well as rise in righteousness saying so, that god (divinity) became disappeared on the spot. (29) And the eminent ascetic Agastya too, got the said abode as a star (position), and he, who had practised severe penances and had performed hundred sacrifices. (30) He with his own penance (austerity) formed the sweet-speaking Lopamudra, the daughter of the king of Vidarbha, for himself as a lawful wife. (31) His son, Dradhsya was a great ascetic, and he had practised severe penance. And Pramuchu, Mumuchu with the great ascetic Tanmuchu (are also

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known as his sons) (32) His disciple, Svastiatreya by name, was an eminent scholar, who had given an impenetrable armour, and two undecaying quivers. (33) To Rama and Lakshmana, along with two very powerful bows. Then he (Rama) was endowed with that terrific lustre of Vishnu. (34) A person is unable, even after a period of hundred years, to enumerate his accomplishments, particularly in case of his irresistible will, to conquer Ravana. (35) The sage hurriedly, went to Ayodhya with a desire to see Raghava. Raghava, when he saw the sage arrived there, worshipped him. (36) With offerings of water for washing the feet, oblations, sipping water, eatables along with dedication of the entire kingdom. He being nicely worshipped, began to tell auspicious tales (accounts) (37) Then at the end of a particular (soma) story, Raghava asked him, about the killing of Mali by Vishnu what he said to him, you hear. (38) You now know this, what that high-souled sage, having the grandeur like that of Moon, Sun and the Fire, had narrated to the delighter of the Raghus, relating the dreadful killing of the Lord (king) of the demon troops. (39)

Here ends the Chapter 213 namely 'The description of the grandeur of Agastya told by Nadayana to Shailoosh and in the words of Nadayana' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

214. The description of the ocean

Agastya said : O best among the kings! Mali, Sumali, and Malyavan, who was powerful in battle, these three having obtained the fortress of Lamka, began to live there, with good relations among themselves. (1) Though always stopped (checked) by Malayavan, o king! Mali and Sumali having wicked-conduct (ill-behaviour), tried to harass the gods. (2) Being frightened, by both of them, the gods made Brahma informed of the purpose, and then they, together with Brahma, approached Shiva (the destroyer of three cities) and made him known too. (3) Then being accompanied with, Brahma and Shiva the gods desirous of taking resort to Vishnu, came to the imperishable god, who was resting on the water of the sea, (and) to make their purpose known to him. (4) Oh, best among the Raghus! they saw the ocean, which was as if drinking water and jumping, on account of the dancing waves made by the wind. (5) And it was as if laughing, on account of the

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mass of foams, when they were dashing against the caves. And it was roaring as if boundless, being occupied by different aquatic animals. (6) It was as if inviting the gods, with its spread arms in form of waves. And its waves were possessed of foams, scattered, and at some places gathered together and very high. (7) They were looking like the moving mountains. Inside its water are seen, the large fish swallowing, the whale fish (fish of enormous size), the tortoises and those gaint like creatures who can swallow both. Timi and Timingila (fabulous) fish. (8) Along with the crocodiles, looking like the mountains having plunged into the water. And also thousands of conch-shells are found plunged into water on all the sides. (9) And they seem, like the stores pervaded by thin clouds at night. The principal gods saw the ocean, having asleep, at some places, roaring at other places, while whirling at some other places, and with stumblings, some where else, it was thus resembling a drunkard. It was inhabitated somewhere, by the demons, while by the enemy of demons i.e. Vishnu at other place, in the same manner. (10-11) And it possessed great depth, because of fierce serpents at some places, and had the polluted water, because of churning by the boar form assumed, Vishnu. (12) That highly powerful, supreme god Vishnu, without getting any trouble, for years on account of (burden of) Brahma (lotus-born one) (13) has made its form pure, by resideing inside it always, which felt disturbed, due to hundreds of mountains having fallen into it, as they were got terrified, by the fear of Indra's thunder bolt. (14) It was looking like a coral, as being touched (reflected) by the sky with coral like stars, and as if being desirous of washing, (cleansing) the dark spot on the full moon, with elevated waves, on the days of full moon and so it looked as if was attacking the sky then. And with the multitude of waves, bearing the innumerable and reflected orbs of the moon. (15-16) It was, as if laughing at the sky, possessing the splendour of (a single) moon. And where, the enemy of the demons (Vishnu) being anointed with the sandal water, at the time of giving the direct position always gets asleep. (17) The gods, with strong power, arrived at that ocean, which was disturbing, the various portions of the quarters with its big and unsteady series of waves, and which resembled the sky, and there, they came to him (Vishnu) strong with penance. (18)

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Here ends the Chapter 214 namely, 'The description of the ocean, in the words of Nadayana, to Shailoosh,' in the dailogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

215. Gods' Journey

Agastya said : The highest god, Janardana, when he was made propitiated by the gods, with penance, then made himself visible to them, leaving his residence into that great sea. (1) And they, being delighted, bowed down to Hari (Vishnu) that killer of enemies of deities, with their knees, hands, and corners of their foreheads (temples) defiled, on account of falling on the ground. (2) They praised him, with words and then disclosed, their purpose to him, with reference to the killing of the sons of Sukesha, to that highest god. (3) Hari, then promised them, for killing Mali, and he said to gods 'Oh, best of gods, you become, strong enough to destroy that Sumali. (4) But that Malyavan, who is always attached to righteousness, is beyond killing saying so, Keshava called Tarkshya (eagle vehicle) (5) the all pervading god Madhusoodan then mounted upon, the son of Vinata, shining like the gold, he having the marks of conch, disc, mace and lotus (in hands) (6) He, slightly bluish like the Atasi flower, and mounted upon the golden (shining) lord of birds, bore the splendour of a cloud, full of water and possessed with lightning. (7) The gods, then followed him, who had mounted upon the excellent bird, and who was adorned with beautiful ornaments, and who had put on the crown and the kaustubh gem. (8) Brahma, difficult to be seen, due to matted hair, also followed him mounted on Swans flying in the sky, with their beautiful wings, pure (white) like nectar. (9) Then, Hara (shamkara) with a fire, in form of his third eye, passed through the sky, making it turn into pieces, he being mounted, upon the hump of his bull, who had thick (dense) limbs, looking like the rays of the moon. (10) And Kartikeya (his son), having six faces, followed him with his pea-cock who being obstructed on account of the speed, of his plumage (tail) resembling, the eyes of Indra. (11) And Vinayaka (eminent leader) desirous of making the demons, void of their leaders (heads), being mounted upon the atmosphere, went following Madhava. (12) And goddess Bhadrakali, followed Janardana, being mounted upon her (vehicle) lion, who had the garland of manes, looking like the heap of the flames of fire (13)

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The lord of deities (i.e. Indra), with a crest and with thunderbolt in hand, being mounted upon the back of Airavana (elephant) who had temples, similar to those of the breasts, of beautiful ladies, also followed him. (14) And oh king, the fire also followed, that god with his parrot-chariot, who was shining like the place, green with young grass and crowded with many Indragopa insects (of red and white colour) (15) The god of death (Yama) mounted upon his (vehicle) buffalo, and left, following Hari, his buffalo was looking like the summit of a mountain and was adorned with horns on head. (16) While, Shamkukarna, having a huge neck, ugly eyes, and possessed of huge might, mounted upon the shoulders (trunks) of the worthy young elephant and followed the god (Yama) (17) And Varuna, resembling the soft vaidurya gem (lapis lazuli) with his big, charming and speedy like the mind and wind chariot, followed him. (18) And wind, the god having more speedy like the mind, and residing amidst the atmosphere, and with his beautiful garment, full of wind also followed him. (19) Kubera (god of wealth) with his vehicle, drawn by men and shining of its own, all kinds of jewels and he being endowed with excellent lustre, followed Govinda. (20) And Sun, with his mount chariot, yokes with seven horses and with one wheel, like wise followed the god, he being difficult to be seen, on account of brilliant orb. (21) With his chariot, having ten horses, and speedy like the mind, the moon, having strong valour (dignity) followed Hari, in the same manner. (22) Highly fierce, and looking the Sun, Saturn (son of the Sun) then mounted upon, an excellent horse and likewise followed him. (23) While goddess earth in her chariot mount, yoked with four elephants, followed quickly that god, who was worshipped by the gods. (24) Cupid, being mounted upon will, chariot, and with resolve in front, too followed Keshava, with his car of mind (wished car) (25) He (cupid) though possessed with, flower arrows, the whole world obeys his command! while Sarasvati, the goddess of learning, swiftly, (being enthusiastic) got mounted. (26) And she followed the god having lotus like eyes, and who protects him, who has gone for the refuge. The others relating to (planets) Mars, Venus, Rahu and Saturn, (27)

In their mounts, yoked with horses, hurriedly followed the highest self. While forty nine, divine Maruts, having charming

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circles, and resting amidst of the atmosphere (sky) followed Krishna. And the (twelve) Adityas, in their golden chariots, which were highly spendid, also followed him. (28-29) Also, the Vasus, Angirasas, Sadhyas, Visvedevas, as well as two Aswins and Bhrugus with their horse-yoked chariots, followed that god. (30) The Rudras, on their very strong, and humped bull mounts also followed the god, in the same way ! other mighty gods also followed the god (31) with donkeys, gigantic porpoises, as well as with big camels, buffalos, semi-divine serpents, lions, tigers hyenas, bears,elephants, monkeys, and also with deer, srumar deer, alligators, cats frogs and with different types of bird, Chariots, they foilowed the god Janardana. (32-33) While the Siddhas, as well as the revered sages followed that god through aerial path (sky), praising him, who destroys the terror (fear) of the group of gods and who has lotus like eyes. (34) While the delighted groups of gandharvas and damsels, went there, after Janardana, serving him with very sweet songs, and musical instruments. (35) And penances, truth, forbearance, alms, various vows, all the portions of the sacrificies as well as the divisions of time. (36) In the same way, the years, the months, the two fortnights with the (eleven) divisions of the day, along with the ages of the world, auspicious periods, as well as different scriptures. (37) And the weapons and missiles of the lord of the universe being embodied. And also the personified trees, grown over the islands, on the sea way. (38) And the embodied, divisions of the world, together with the groups of the manes, the constellations, directions, and oh lord of the earth ! the quarters. (39) Along with the gods, the herbs and those who are known as mothers of the world.(rivers), again the groups of gods, as well as of demons, and those groups of manes. (40) And oh, lord of the people ! those troops of gandharvas, Yakshas and Nagas (serpents), also the terrifying mass of diseases, and the staff of Yama. (41) Along with very fierce noose of Yama, together with wrath and oh ! lord of the people ! with old age, all followed that god, with lotus like eyes, and who was desirous of killing the groups of demons. (42) Oh ! delighter of the Raghus ! the exalted goddess of triumph, was moving in front of him (at his head), in the same way the mothers of the world i.e. rivers also went ahead,

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with their vehicles. (43) Just as, ganga went by crocodile, while Kalindi followed with tortoise, Sarayu followed him with crane (swan) and river Gomati with sisumar (porpoise) (44) While Godavari with rhinoceros, and with peacock Sarswati followed him. And the river Shatadru with a humped bull and vipasha followed him with a horse. (45) In the same way, chandrabhaga with lion, and with an elephant followed the river Iravati, and being mounted upon the tiger the river sindhu, and on fish vitasta followed him. (46) While with Swan, Devika and with a man, the river gandaki, and with buffalo, Payoshni and with a bull followed him Kaveri river. (47) With her eagle mount, the river Hiranvati, and with a wheel followed him the river Ikshumati and Parnasha followed him with, serpent mount, and Kaushiki with a boar. (48) The vedas together with the smritis followed him with peacock mounts while Narmada mounted upon the deer, and followed him. And the river Sita too, being mounted upon living creatures (?) followed him. (49) The river Hladini followed with water or men (?) while Pavani with a deer. And Lauhitya being mounted upon a hare, and Sindhu with elephant followed him. (50) Oh descendant of Raghu ! the river chakshu with a ram mount, and sita being riden upon the goat, went following him. While the river gautami with the cock, and Drushadavati with the blue jay (bird) followed Vishnu. (51) Likewise the other rivers, together with their chariots followed Hari. Then being accompanied by the noise of the followers' journey along with the sound of the musical instruments. (52) and being praised by the eminent brahmins, the god with lotus like eyes went. And the army, full of enthusiasm, and consisting of deities and the gandharvas. (53) And looking beautiful, on account of umbrellas, banners and of its own marks, and resounding with jingling, of hundreds of small bells followed Keshava. (54) Shining brightly due to the rays, coming out of the ornaments of gods, and radiant because of gold etc, thus marched the army of the worthy gods being protected, by that unparallel Narayana. (55)

Here ends the Chapter 215, namely The description of gods' journey, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

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216. The march of the demons' army

Agastya said : When Mali and Sumali heard of the active exertion of gods, they being desirous of fighting against those gods arranged a terrible army force. (1) Then the dignified Malyavan said to those two enraged brothers : "That whole soul Madhusoodan, is the substratum (recipient) for all those Lords of the gods (2) So a war with him is not advisable, but he the lord of the universe deserves worship. Let us honour (offer oblations to) that lord of the world, with a bow down a head. (3) As, Keshava, made propitiated with honouring (bowing down) will bestow on you desired objects, because, oh king ! Vishnu is really difficult to be conquered by us, with our minds being polluted. (4) May we live for a long time, under the rule of that god. So oh king ! be calm (propitiated) and leave enmity (war) with god Vishnu. And thus bring auspiciousness for yourself as well as for the Yakshas and the demons." But he did not accept (like) those beneficial words, uttered by the brother (6). And so, along with a huge army he faced Keshava. And the highly lustrous, Sumali, the chief of the demons, then followed him. (7) Malyavan too, accompanied him thinking, "An elder borther is always considered as a father and he is regarded as a respectable teacher, the virtuous (good) persons. One should first try to explain (narrate) him. (8) What is beneficial (but if not fruitful) then he should always follow his path (doings)". And along with that brother, those having the ornaments in the form of fierce and fire like burning eyes. (9) Crores and hundreds of the principal demons went out (to fight) possessed of various, dreadful garments and with killing weapons of different types. (10) The lords of the demons, marched accompanied by the sound of various musical instruments, they being mounted on the beasts (animals) of different kinds and very strong. (11) The terrible demons went to the lord of the gods with their vehicles when the multitude of the army was marching towards the northern direction then. There was found a dreadful forest, protected by the gods, facing the army. (12) Oh, worthy one ! when both the armies, got landed upon the sky at the north portion, of the Himachala mountain, then those two, having raised their strong bows, with a desire for victory, and being endowed with huge might began to fight. (13)

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Here ends the Chapter 216, namely, The description of the march of the demons' army, narrated by Nadayana to Shailoosh", in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

217. The killing of the demon Mali

Agastya said : Then there took place, a battle between both the armies, staying in the sky of those who were desirous of victory and possessing strong arms with various weapons. (1) And oh king ! at that time, when the sky became pervaded with the army clouds, and was united with the lightning (shining) in form of swords, at that moment, the sun lost its lustre (brilliance) (2) Then there became the shower of blood, on the earth, from the body of the cloud like army, when the battle, bright on account of the lightning, in form of the creeper like swords, being moved, took place. (3) Then, when the surface of the earth became sprinkled with the showers of blood, there was a tremendous fall of stones, and the surface of the land, became covered (concealed) with them (4) And O king ! as a result of it, the earth became wet (plunged) with the profuse flow of blood, then became unapproachable like a young lady during her menses period. (5) There were seen the trembling arms, smeared with sandal paste, and being fallen (cut) by the thrusts of the swords and which were looking like the serpents with five heads (hoods) (6) the mouths with teeth, filled up with blood, looked (shone) like the ripe and shining pomegranate fruit. (7) The sky at that time, became covered, with the falling down of the umbrellas, chowries as well as of fans, along with the falling of the broken parts of the vehicles. (8) and on account of the fallen crests, earrings, armlets and anklets. the sky seemed as if, shining with multitude of rays. (9) And the trunks of the elephants, looking like the hoods of the serpents, as they being cut off, by the sharp swords, rolled on the surface of the ground, which was smeared with blood. (10) The life-winds in the body, as if being desirous of searching their descendants came there, after making them killed, their heads were fallen on the ground, but left unseen by them. (11) Those, desirous of victory over the three worlds, were fixed (left) in the sky (air), as they, with their bodily forms, were on the earth, while with their souls, they had gone to the heaven. (12) The blood-drops oozing, out of

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the cut off heads of the demons, were seized (taken) by the vultures, when they were on a higher place. (13) The vultures moving there with a desire to get the flesh of the demons, looked like the heads moving there. (14) Those many beasts eating raw flesh, looked as if they were sleeping there embracing the earth and besmeared (polluted) with, on account of the fall of the cut off limbs. (15) The earth, seemed smiling, as if she being pleased on account of her getting an embrace to the heroic persons, when she got filled with the pearls, fallen from the trembling temples of the intoxicated elephants, being killed, (fallen). (16) The horses, though they had left, their life-breaths in the sky, obtained the earth, after a very long time, as their limbs being stuck to the tips of the tusks of the destroyed elephants. (17) Those demons, who were fond of drinking blood in the battle, approached the ground, soiled with blood when this bodily forms were destroyed, and their faces (mouths) made red with blood. (18) The demons were torn to pieces (desroyed) by the shower of arrows, thrown by the guardians of the quarters, when the battle, horrible and frightening to the cowards was faught there. (19) And the frightened demons, then oh Rama ! ran away (fled) towards ten directions. And when the gods, made the army of the demons, thus retreated. (20) Then Mali, wearing a beautiful garland, and being protected by Malvayan, said to the gods. He was throwing about the shower of arrows, brightened with oil and sharpened on stones. (21) He then, along with his younger brother made a shower of arrows, which was difficult to be overtaken, and obscured (enveloped) the directions and their sub-divisions, of the gods. (22) Even though the gods tried their best, to stop (check) the assemblage of the arrows, they got hurt, by the arrows of the Lord of the demons, then they took resort to Keshava. (23) he then, made stopped the entire army of the gods by arrows, and with the bow equipped with an arrow, he went in front of the warriors, with a desire to fight. (24) At that time, the whole army of the demons having fleshy chests, and eager to fight with the gods, then returned. (25) That whole army was forced to retreat in the battle by the arrows thrown, from the bow of Vishnu. And as the Sun is hidden incessantly by its rays. (26) He (Mali) then roaring loudly, and equipped with various weapons, similarly covered Janardana. All the demons also, made him hidden by the multitudes of weapons

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then. (27) And when Keshava, was thus hidden by those dreadful demons, he then removed their heads with the bow, having its joints bent down. (28) Then eminent demon, Mali placed his bow, in the interior of the carriage (chariot), and made a stroke, upon garuda with his mace, having terrific speed. (29) And as a result of injury got by the blow of the mace, oh conqueror of enemy's towns ! Tarkshya (garuda), suffering from pain, made Janardana, averse from the battle. (30) And when garuda thus became adverse (with face turned away) then Hari, with his face turned back removed the head of Mali, the chief of the demons, with his disc. (31) The wives of those eminent gods became delighted, when they saw the head of the lord of the demons, charming with ear-rings and adorned with charming crest made fallen on the earth. (32)

Here ends the Chapter 217, namely the description of the killing of the demon Mali, in the words of Nadayana (made by Nadayana) to Shailoosh in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

218. The entry of the demons into the world under the earth

Agastya said : When Mali was thus killed, the god then made that king of the birds (garuda) appeased, he returned and killed the demon's army with the wind of his wings. (1) Oh Rama ! being injured by the wing-wind of garuda; the eminent demons ran away (fled) towards the ten directions, as the heap of dry leaves by the wind. (2) They became inflicted of Vasudeva's fear and could not find any solace (mental peace) and so went to the world, under the earth, all but individually. (3) Vishnu then, pacified the gods, and he was worshipped by them, then in presence of all those, he became disappeared on the spot. (4) Oh best of the kings ! Lanka, void of a king, was then handed over to the son of Vishravas (kubera). It was forcibly taken away in past from him, by Ravana. (5) While, you (oh Rama !) had given it to Vibhishana, after destroying Ravana. Oh, Rama ! you have again come, as an incarnation of that Vishnu, to destroy the demons here (on earth) (6) You have now killed in the battle, those demon sons of Pulastya who were disturbing your maternal uncle. (7) Oh ! Rama ! None else, but Keshava only can kill the demons, I have noticed

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it, and am told about it, saying so, he (Agastya) went in the same manner as he had arrived there. (8) Nadayana said : Oh, subduer of the enemies ! Agastya saying so, then left. So, oh king ! I don't prefer a war in present contex in your case too. (9) As Raghava (Bharata) is possessed with the power of energy as well as with the power of good counsel, and also he is rich with, the preeminent position of a king, and in the same way he is full of divine powers. (10) How can a wise one, prefer war for those accomplishments which can be got by righteous persons ? It is a blemish for a king, who prefers, war only out of wrath. (11) As, one who has first, conquered (the enemies like) the lust (desire of carnal gratifiction) and anger, he has already conquered his own self. And one who is self-restrained, has really got victory over this earth. (12) How it becomes possible for a king, who has not conquered his mind, to get victory over the group of enemies ? As, it is not possible to conquer the group of enemies for one who has not first conquered his own sense. (13) A king, desirous to get victory, should not disregard any one by thinking himself very powerful, as these are found (seen) in the world, persons endowed with more strength, than those who are strong ones. (14) The persons with intellect always work according to their abilities and according to their power. And they never show disregard (insult) towards anyone. (15) These two are said, as two sharp thorns, causing parching to the body, they are a person himself though not wealthy, desires to get wished objects and one though not self-restrained, but becomes angry. (16) But these two in this world, stand above the heaven, i.e. one though powerful, but is endowed with the virtue of forgiveness and a person, himself being poor, but gives generously. (17) Who would like to be angry towards a weak person, who is already conquered, on account of his nature ? And in the same way, who will show anger, destroying his own life, towards a powerful person (king) ? (18) The wrath of a person, who has determined for destorying (enemies) is known as heroism. And therefore, the experts have conquered the anger (enemy) first, by showing anger there. (19) The entrance door, of a hell, and which destroys, one's own-self (life) is said three-fold. Such as desire (wish), wrath as well as avarice (greed), so a wise one, should abandon these three. (20) A person wishing success should start his mission after a thorough discernment about the

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consequence, and the adverse result of the actions, and also about his own rise. (21) 'I will definitely acquire the kingdom (of the enemy) with this idea you should not act, at present in haste. Because immodesty destroys the prosperity, as the old age destroys the excellent form. (22) So oh king ! you leave your staying in this country and go to the mountain Himavan, and keep the illustration of the lord of the wealth (kubera) who, resorted to Kailas, leaving Lanka, by killing Ravana, who was roaring in the world(terror to the people) and was very difficult to bear, before your eyes. (23) As a result of it that Ravana, oh lord of the earth ! giving up all his wealth, was met with death, as he being injured by the arrows of Rama. But, the highly famous Lord of wealth (kubera), rules over the kingdom of demons even to-day. (24)

Here ends the Chapter 218 namely The description of the entry of the demons into the world under the earth, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara

219. Vishravan Legend

Shailoosh said : O best among the brahmins ! how that Lanka was given to Kubera, and in what way did Ravana, the high-souled demon, kidnapped (took away) (his) that city ? (1) I desire to hear, about the life (adventures) of Ravana, truly who had conquered the whole three worlds, by severe penance and also by his valour. (2) Nadayana spoke : Pulastya is famous as the spiritual son of Brahma. He had a son named Vishrava, who became famous in all the three worlds. (3) O best of the kings ! Devavarnini, the grand daughter of Brihsapati and the worthy daughter of Bharavdvaja, was his wife. (4) Through her, he begot a son, the mighty Vaishravana. And Brahma, being, propitiated with his hard austerities, bestowed upon him. (5) the lordships of Yakshas, of riches as well as the guardianship of the world, along with the Pushpaka car, which was able to move at his own will, and also taking form at will. (6) Then Vishrava, said to his son, who had got boons form Brahma. As "Vishvakarma (the architect of the gods) had constructed, on the excellent Trikoot mountain. (7) the beautiful city Lanka by name, for the sake of Indra and it was captured in past by the sons of Sukesha, made for that lord of the deities. (8) O great king ! Vasudeva, has killed Mali, the eldest of them and he has forced the inflicted demons, fled away then. (9)

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They now, have resorted to the world under the earth, and live here with out fear. (10) You now obtain that Lanka, and live there, being united with Yakshas. And oh Lord of the demons ! there you rule over the kingdom, always righteously. (11) And may, your intellect (mind) be always attached to righteousness, in your each state, because Kama (desire of sensual enjoyments) and desire of wordly prosperity, should be got through righteous manner. Because this world is supported by religious laws (has its roots in righteousness) (12) The lord of the riches, on hearing the words of his father approached Lanka, and he having strong energy, he lawfully made then delighted the people, and ruled over the kingdom of the demons. (13)

Here ends the Chapter 219 namely The description of Vishravan legend, within the story of Lanka, in the teaching (advice) of Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

220. The attainment of boons by Ravana

Nadayana said : At that time, Sumali, carrying with him a daughter named Kaikasi, moved on the earth. (1) And while he was moving on the large earth, he then saw a king, mounted on the Puṣhpaka car, and possessed with excellent splendour. (2) The demon (Sumali) said to Kaikasi, when he saw him, as "Oh daughter ! though this is the proper time, for giving away you in marriage, but none selects you because of me." (3) And I donot like, to give you in marriage, unless you are asked for, because of the fear from insult (assault), o child with excellent complexion, for your sake. " (3-4) Really to become father of a daughter, is painful or those persons who love self-respect. Surely, even for Indra (Shakra), too the fatherhood of a daughter must have been a matter of an anxiety. (5) The father of a daughter, lives in this world by making fallen into danger three families. i.e. that belonging to her maternal side, again which belongs to her paternal side as well as that family in which, she is given in marriage (in laws)" (6) "Therefore, I am not giving you, in marriage to anybody, oh auspicious one ! you go and choose yourself, soon, the eminent sage Visravas" as your husband. (7) Because this lord of the treasure, is endowed with excellent splendour and oh beautiful girl ! you will give birth to a similar son by him. (8) Then

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oh king ! Kaikasi came to the sage Vishravas, and oh best of the kings ! at twi-light, when there took place the Raudra (fierce) period. (9) She, then bowed down to the feet of that sage Vishravas and that delicate lady stood in front of him looking bashful as if on account of shame. (10) The sage said, to modest, charming and smiling Kaikasi, Oh lady with excellent complexion, I have today, come to know of your purpose. (11) O you beyond blemishes ! you have come to me with a desire for getting a son, but as you have approached at a fierce time (moment) , so you shall give birth to such a son." (12) "May it be" so she replied and then stayed there happilly. Then after some time, that fair lady gave birth to a son. (13) He had ten mouths (faces), twenty arms, and one body and was very powerful. The wise father named him as Dashagriva (having ten necks) (14) Also, she delivered a daughter, Shoorpanakha by name, once that Kaikasi, told to her eldest son. (16) O, subduer of the enemies ! as if out of bashfulness, she made him show, the lord of the riches (kubera) (and spoke), oh son ! with ten faces ! You look at the prosperity of your own elder brother. (17) You also therefore, make efforts to become like Vishravana." And when he was thus told, he left for Gokarna, along with his brothers. (18) And there, he practised very severe penance, making himself sustained, on the fallen and scattered leaves. And when the period of the thousand years was completed (over), that Ravana having ten heads, offered his head one by one, as oblation to the fire, he being initiated by penances. He observed the penance with five fires. (i.e. four fires in four directions and the Sun) in summer, while he got asleep, under the sky in rainy season. (19-20) And he put on wet clothes, in winter Kumbhakarana also practised penance. There Vibhishana, sustained himself on fruit once in three days as an expiatory act. (21) And their sister Shoorpanakha, served them, there. And at the end of ten thousand years, Ravana having ten faces (22) When was going to offer in fire, his tenth face (head) Then oh king ! Brahma came to that place and said to him. (23) Brahma said : O dear son ! select a boon from me, as I have become propitiated, by your very severe penance, and also by your enormous strength. May you be blessed. (24) Nadayana said : That demon then enumerated all the beings including the deities etc. without difference (in common), but except the name of a human being then. (25) And O king ! he

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selected a boon of non-killing, by all of them after narration. That god bestowed on him, the kingship of the three worlds (he gave boon, with regards to all the three world's beings). (26) Then making that demon, with ten mouths pleased with the boon, he put goddess of learning, in the mouth (on the tip of the tongue) of that demon Kumbhakarna. (27) He (Brahma) pleased him, with a boon of his own choice. He then came to Vibhishana. And he selected as a boon, from him, to make his mind (intellect) always steady in righteousness. (28) The god, became satisfied (pleased) with him, and bestowed on him, immortality. And after making them pleased with boons, Brahma went to his own abode. (29) And when the demon groups, came to know about Ravana being favoured with boons, they came out of the world, under the earth and installed him on great kingdom. (30) He after getting the kingdom, sent the demons and the messenger named, Prahasta to Kubera. (31) (with the message) As "This Lanka is constructed in past as the dwelling place for the demons, and so, oh lord of the treasure ! You leave it, by the means of peace (conciliation) with me, and do not make delay. (32) The highly prudent lord of the riches, when he heard the words of Prahasta, then left that city, knowing Ravana, being puffed up with boons. (33) He then, went to Kailas mountain, and there he made a beautiful city, oh best of the kings ! known as Alaka, and there he lives happily, always (34) And oh great king ! Dashgriva, having obtained as a boon from Brahma, got victory over the three worlds completely after getting the city of Lanka. (35) He got, as his wife, Mandodari, the daughter of demon Maya and got a son Maghanada, through her. (36) He (Ravana), the conqueror of the three worlds was a thorn for deities and brahmins, and so that glorious demon was killed by Vishnu, assuming the form of a human being, at a proper time. (37) Oh great king by (Vishnu in form of) Rama, born in the family of Raghu and of virtuous deeds Kubera (lord of the riches), having abandoned Lanka, still today stays at the Kailas mountain, and he protects the thornless (free from nuisance) kingdom there. Therefore, o worthy king ! you, too leave this country (place), and yourself go to Himavan and live there like Kubera. (39) You give up enmity with Bharata, (do not think to fight with Bharata) as the descendants of Raghu, are known for their huge strength and weapons. You be

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propitiated, and may these your sons, and grandsons live happily by staying at the mountain of snow (Himavan). (40)

Here ends the Chapter 220 namely The description of the attainment of boons by Ravana, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

221. The victory of Ravana (over the terrestrial globe)

Shailoosh spoke : Oh brahmin ! I want to hear about the victory made by that demon Dashagriva, over the three worlds. As I am greatly doubtful of it. (1) Nadayana replied : The demon, Dashagriva, became highly arrogant (proud) on account of the boons of Brahma, and he then, repeatedly attacked upon the gods, gandharvas, demons as well as, serpents, semi-divine snakes and Rakshas, and kindnapped their gems forcibly, and also he kidnapped o best among the kings ! their wives as well as their worthy daughters. (2-3) He used to kill, those law abiding kings and the brahmins. He also killed a brave citizen of Ayodhya, though he was not dwelling in the forest. (4) While he was thus killed in the battle, he then cursed Dashagriva, Oh insignificant (low) demon ! there will be born, in my race a powerful (valorous) person. (5) And he will take away, your lives, o you fond of war ! in the battle. He then, likewise used to fight with Mandhata, who was very brave in war. (6)There the worthy sage Narada stopped him fighting. He then devoured the brahmins, when Mayoor was performing a sacrifice. (7) But, Indra assumed the form of a peacock, and ran away from that sacrifice, then he gave a boon to the peacock 'You will always get delight, resembling the number of my eyes, and unparallel, when it rains, again you will bear, this very charming plumage in the world. (8-9) And oh king ! the lord of the treasure (Kubera) left the place by assuming the form of a chameleon. He was favoured with colour, looking like the gold as well the head with wealth. (10) And oh demon ! the lord of the kings, having immeasurable-soul, gave him these two, (?) oh king ! Varuna, at that time went away assuming the form of a swan. (11) He then favoured the swan with the boon as 'You will find pleasure in the water, and in the same way your colour will be, like that of the rays of the moon. (12) While Yama assumed the form of a crow, and left that sacrifice. He then gave a boon of deathlessness, withouth killing to the crow. (13) (He said) "You

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will be united with auspicious result, when those horrible ones, living in my country, will be satisfied with the food given by you. (14) And you narrate with your doings, by doing in various directions and regions, the auspicious and unauspicious things related to the oblation offering human beings, and there you will receive hospitality." (15) "Again those terrible crows, having their beaks like vajra (thunder bolt) and who stay in my country, when they will accept the oblation balls offered by the performers. (givers), then they will be blessed. (16) Then creating a terror, in the sacrifice of Marut, to those gods, that dignified king of the demons, began to move on earth. (17) Once he saw there a maiden, who was practising severe penance, and who was a matchless beauty on world, and who was in prime of youth. (18) Dashagriva, then asked that maiden, the unique beauty of the world, as Oh Young girl, with nice loins ! Who are you ? and why you have resorted to austreities, even though you are in bloom of youth ? (19) On hearing his words, that girl told the truth My father Kushadhvaja is the learned son of Brihaspati. (20) I am born as his daughter, who was attached to the study of vedas, and following my brothers (?) by his wife. (21) And oh demon ! I am known in the worlds, by the name of Vedanati (? vedavati) My father wished, to give me in marriage, to Vishnu (22) But Shambhu, the lord of the demons, who was refused when he had proposed for me, killed my father embracing him at night. (23) My mother entered into the fire, and since then, I have taken this resort to penance, with a desire to make my father's wish accomplished (fruitful) (24) and so with a desire to get Madhusoodan as my husband, I am propitiating him, by pracitising penance.". Then the demon said to her Donot torture yourself' (25) Oh beautiful maiden! you be my wife, you are the unparallel beauty of the three worlds. And nobody can rival with you in beauty as well as in youth. (26) I believe that, the creator, must have given up the idea of creating any other beautiful object, after he had created your beautiful figure. As none can really be compared with you. And nobody resembles you. (27) Oh lady with charming face ! your face possesses the entire splendour, and is gentle, how can it be compared with that moon, which is having a spot in it ? (28) O young lady with pure smile ! be the ornament of those, which are born as ornaments. And oh you, with excellent complexion ! select

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me, oh beautiful maiden ! as your husband. (29) And be a chief queen, oh spotless one ! of all those, principal women, who are brought (kidnapped) by me, after making repeated attacks. (30) Though you have put on matted hair, garland and deer skin, still you make an increase in passion. (love). I can't imagine, how wonderful you will look, o timid one ! when you will get decorated with ornaments ? (31) Again oh fair lady ! Janardana is not really able to compete with me in handsome figure, young age, prosperity, as well as in treasure of virtues and in valour. (32) And those other people are not able to know about his birth narrated by others, oh beautiful maiden ! what will you do with him who is not born in an exalted family ? (33) O young lady ! why you desire the world, without Indra ?, he has continuously killed, with a desire to benefit the gods, the experts in battle in past. (34) Why do you wish that ancient one, as your husband, who is even more ancient, than those who are older to ancient ones in this world ? (35) He has killed with deceit, those powerful chief demons, and also to him, who had been exempted from death by the gods, because of the boon of Brahma. (36) O worthy lady ! what will you do with that person, who holds that prosperity of the demons, with his mind controlled by his (demon's) valour ? (37) O spotless one ! (It seems to me that) you have not heard, from old people about his form (figure). The whole world knows that, he assumes the omnipresent form (He has not a fixed charming form) (38) And you will be highly unhappy, because of the sighings coming out of the hoods, and full of poison, when you will get asleep with him, on the bed of the hoods of Sheshnaga. (39) O beautfiful maiden ! how will you get his neck embrace, by which, embracing he has killed those (demons) Madhu and Kaitabha ? (40) And how will you be able to endure those nail wounds at the end of the sexual enjoyments, by which nails he had made that demon Hiranya Kashipoo, void of life ? (41) So oh fair limbed lady ! you give up your devotion (attachment) for Janardana, and accept me, who am in love with you, and then be happy (delighted) for a long time. (42) Vedavati replied : As an owl, is ignorant of the rays of the Sun though, they enlighten the world, in the same way, o demon ! you consider the virtues of Vishnu as vices (faults) (43) Why should I indulge, in discussion with you ? That mighty god, is worthy for a husband, according to my choice, oh, demon ! may he

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be of any kind (whatever he may be) (44) The lord of the demons, became angry, when he heard Vedavati's words and he out of lust, touched her braid of hair. (45) Oh sinful demon ! I will enter into the fire, as I am touched by you, and will (be born), come again as the cause of your destruciton (killing), but not born from the womb. (46)

Saying such, she arranged a pyre, and there entered into the fire. And she was again born as highly worthy Sita, but not produced from the womb. When, that high souled Janaka, was ploughing the earth for sacrifice. And she obtained Rama, the incarnation of Vishnu, as her husband by practising penance. (47-48) Afterwards, Rama for her sake had killed that Ravana, in battle. But being afraid of the public censure, he again abandoned his wife, oh king !~ Sita, as she had stayed at Ravana's place. Then she gave birth to two sons, in the hermitage of Valmiki (49-50) Those valiant Kush and Lava by names. Then valmiki performed all the necessary sacred rites for them, and he instructed to those highly lucky ones, the teachings of vedas. (51) He also made, those two boys expert in the Science of archery. Valmiki had composed, the auspicious life sketch of Rama, and in the same way he taught it, to those two broad eyed and pleasing looking sons. Then, both the youths (boys) recited it when Rama was performing a sacrifice. (52-53) They sung the entire life histroy of Rama, in his presence, and when he came to know, from that poem, he at once, brought those, two good looking sons, and her (Sita), turned into that state, at the sacrifice. And he (Rama) said to that beautiful woman, "oh auspicious lady, you make me assured (of your chastity)" (54-55) Sita, on hearing Rama's sayings, spoke "Oh goddess earth ! If I have not even mentally wished any one (person) else than Rama, then surely you give me an entrance (a hole)"And at that very moment there came out (appeared) a royal seat tearing the earth, and being held by the serpents, she was then made sat upon it, by goddess Earth herself, and she (Sita) left, for the world under the earth (disappeared from that place) (56-57-58) Oh king ! at that time, there took place an incessant shower of flowers, when she entered into the world under this earth, then Rama got enraged. (59) And Brahma, who is respected by all the worlds, made him pacified (consoled). Rama, too prepared (made) a golden image of his famous (chaste) wife Sita. (60) And along with his brothers,

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that steady Rama performed manifold sacrifices. There was no fear from calamities, nor widowhood, nor any fear from wild animals. (61) And not even, any kind of fear from diseases, when Rama was ruling, over the kingdom. The king was possessing the arms reaching the knees, was righteous, and had shoulders resembling a lion. (62) Mighty Rama, had righteously subdued the earth, encircled with seas and gods, sages as well as the groups of the gandharvas and nymphs. (63) Again the Yakshas, the beings (creatures) as well as the kinnars and Rakshashas, they all being modest, came to see always those human beings (particularly Rama) (64) There is an ancient legend, famous in the world, with regards to him. As Rama, with knee reaching arms, and face like the lion, and having the neck, resembling the conch shell was very powerful. (65) He had been a resort, to all those, who had begged for his protection, and was Vishnu in the form of a human being. Always attached to truth, he was kind enough, and was born for loving his devotees. (66) He was firm, full of compassion law-abiding and self restrained. Though he spoke measured words, he used to speak, at the time of actions, and was like the preceptor of gods. i.e. Brihaspati. (67) He though highly heroic, but was not proud of that great heroism. He was similar to the sun, in his splendour and resembled the earth, in the virtue of forbearance. (68) He was similar to Lord Shiva, in case of wrath, while, he was like Shukracharya (teacher of the demons) in his knowledge of politics. Thus Rama (son of Dashratha) acted towards all the beings. (69) When he the excellent king, was protecting the people, there was not found any confusion (mixture) of castes, as well as in stages of the life, of a brahmin and each one acted, lawfully when Rama ruled, over the kingdom. (70) The people were without the fear of robbers, and no calamity dared to touch anywhere. The rain did not fall untimely, and the earth was rich, with all kinds of crops. And people had a great affection towards that learned souled Rama. (or Rama had great love for people) (71) Oh, moon like among the kings ! you donot deserve to have enmity with him. That high-souled one, is worshipped by the world and even gods along with Indra, are not able to bear (face) the force of his weapons in battle.

Here ends the Chapter 221, namely, the victory of Ravana, over the terrestrial globe, narrated by Nadayana, to Shailoosh, in

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the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

222. The victory over the heaven

Shailoosh said : O brahmin ! what did the valiant Dashagriva do, when he saw Vedavati entered into the fire ? (1) Nadayana said : He then being worshipped by the demons went to Lanka, and Kubera (lord of the riches) then himself sent a messenger to him, who was staying there. (2) You return (stop) from unworthy act, as the gods have decided (think) to destroy you. He, on hearing the words of the messenger, (he) killed him, and the demon then (3) came to Kubera and got a victory over him, and took away (kidnapped) his Pushpaka (aerial) car And being mounted on Pushpaka car he went to Kailas. (4) The demon found the speed of the Pushpaka car, obstructed and, he saw there Nandi (the doorkeeper of Shiva) seated upon the summit of the mountain and looking like a monkey. (5) He laughed at him, when he saw him, then Nandi cursed him O Dashgriva ! Shamkara himself plays on this mountain. (6) And when you, with your car will approach near him, and as you have joked at me, so I curse you. (7) "There will be born in the race of Pulaha, the lord of the creator, created beings, monkeys, dreadful like my face, and looking horrible, to destroy you. (8) He, on hearing the words of Nandi, threw his arm on that mountain, with a desire to carry away, the god having three eyes, together with the Kailas mountain to Lanka. (9) Then Uma (Parvati) vehemently, embraced the destroyer of three cities. (i.e. Shiva) on his neck, when her seat was shaken (trembling) due to Kailas, being agitated by Ravana's arms. (10) Then Hara, the best among the gods, made a roar and, he pressed that mountain with his foot-toe, with ease. (11) That demon, out of anger, and due to the injury-pain of the arms made a very terrific scream, as a result of it, the whole three worlds began to roar (became noisy) (12) His ministers thought that friction of mouth, as the final destructon of the age. And the gods, with Shakra ahead, were shaken from their seats. (13) The daughter of the mountain became highly distressed (frightened) by that roar, and she, with her eyes trembling (fickle) out of fear, violently embraced Hara. (14) Hara became delighted, by her natural embrace, and he then set free his arms, and told to Dashanana. (15) O Dashanana ! I am pleased by your valour and

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pride. As you have made a roar, terrible and uncommon for a demon. (16) So, you will be known by name of Ravana in the three world. Since then, o best of kings ! Ravana, who makes the world (people) cry, nicely worships, the golden image of that supreme god Shiva, always with faith. (17-18) And oh king ! wherever he goes, he carries with him that golden idol (image) of that god. (19) Then that Ravana arrived at the city Samyamani (city of the god of death) and there, he fought with the noose of Yama, with sacrifices and with death. (20) He made victory over the groups of manes, and made released those, dwelling in hell, and also fought with the god of death. (21) Then that god, being angry, wished to destroy that demon with his staff-weapon. But Brahma, stopped him, and told him thus. (22) This your staff is unfailing, and Ravana is exempted from death. If only once it is used, against him, then I will be known as a liar. (23) That god became disappeared then, on hearing the words of the creator of the world. And Ravana, along with his army went to the Kailas mountain. (24) There he passed the night, with a desire to fight with the gods, At night, when the moon came out he saw Rambha, who was going to meet his nephew (Nala Kubera) (25) She was looking splendid,like the lightning by the cloud. Ravana infatuated by love, though she was not wishful, killed Ravana, that celestial woman (nymph) (26) "Now onwards, your head will be broken into hundred pieces (she then cursed him.)" At dawn, the demon went to the god's abode (27) to-gether with Meghanada, and with the demon Kumbhakarna, and also with other demons and, he made a war with the deities. (28) Oh spotless one ! in front of that battle, Ravana's young boy, the dreadful Sumali was forcibly killed, by the weapon of the sun (lustre of the Sun) (29) The demon Puloman, by name, thinking the demons as invincible, took away his daughter's son, Jayanta, from the battle field. (30) And he brought him, to the world under the earth, with a desire to protect him. But Shakra, not seeing his son, got perturbed (minded) (31) The Meghanada, who had got a boon from Brahma, slowly made him confined (fettered), and took him to Lanka. Afterwards, god Brahma (32) went there, and he made Shakra, the lord of the three worlds released. He then bestowed on Meghanada, various weapons and deeds. (33) And also favoured him with immortality, except at sacrificial rites. He gave him the name, and said 'You

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will be known by the name of Shakrajit (conqueror of Shakra) (34) Thus, making Meghanada propitiated, and the performer of hundred sacrifices (Shakra) released, the revered Brahma then, said to the god, with thousand eyes (Shakra) (35) I have produced in past, the beloved wife of the sage Gautama from my mind, who was matchless in beauty, and who is destroyed by you, then. (36) At that time, Gautam had cursed you, and you were then not successful. And oh destroyer of the demon's cities ! the gods have made you fettered by Shesha (? Meghanada) (37) That high souled Gautam, had cursed Ahalya, at that time. As You will stay for a long time unseen by all the beings, and with miseries. (38) And (Indra) as he became infatuated by love, towards another's wife (became an adulterer), he will have to bear two sins' Oh, Vasava ! (Indra) because of that curse and on account of adultery. (39) You have attained binding, for that sinful act and, oh best among the three worlds ! along with this defeat in the battle. (30) Therefore, oh knower of righterousness ! protect the whole world with righteousness Dharma (moral law) supports the worlds (people) and where there is righteousness, there is always success. (41) And when, the god born from the lotus, the eminent in the world, left for his own abode, then the destroyer of the demon union, the lofty Lord of the gods, ruled over the kingdom, he having attained the heaven. (42)

Here ends the Chapter 222 namely 'The victory over the heaven'. in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

223. (Incompelete)

Shailoosh said : I want to hear about, the victory over the world under the earth, got by that high souled Ravana, in detail, as I am curious about it. (1) Nadayana said : Reaching to the world beneath the earth, he began to fight with the worthy demons, like highly lucky Kala khanjas and horrible Kalakeysas. (2) He fought, without stop, with the demons like Nivatakavachas for one year. In that war Ajavaktravat killed, the demon named Vidyut-Jihva, who was the husband of Shoorpanakha and was violent in battles. Then Brahma came there, and along with the Nivatakavachas. (3-4) The high god, made the demon Dashagriva, as their friend. He then, fought with the terrific looking, and powerful poisonous snakes.

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(5) Making the serpents, subdued, he proceeded to the city of Varuna, oh king ! Varuna, the very high-souled one, had gone to Brahmaloka at that time. (6) And therefore Pushkara, the glorious son of Varuna, and the son-in-law of Bali, fought with that wicked souled Ravana. (7) He (Pushkara) was self-elected as a husband, oh great king ! by Jyotsna, the daughter of soma (Moon), and he, the highly famous one was expert in the entire science of political economy. (8) And in the same way, he was clever, in using various weapon-mass and in many arms. He was endowed with lovely appearance, modesty, handsomeness and righteous behaviour, as well as in strength, valour, and in alms-giving, and nobody can be compared with him in those qualities (He was unparalleled. He then along with his brothers, nephews and with huge army. (9-10) made a very dreadful fight with Ravana (demon) and made him appeased. He (Ravana) made victory over, the very strong city of Varuna. (11) And then, the son of Vishrava (Ravana) again came to the human world. He then approached the city of Kishkindha, which was protected by the monkeys. (12) Where is that powerful Vali ? thus he asked there the monkeys (Son of Tara-Vali i.e. Angada) who was greately lustrous and haunting in the forest, said to him for what purpose you want to see Vali ? You tell it to me, who am asking you Ravana replied : I am wishing, the hospitality in form of a battle from that monkey. (14) that king is known as a strong one, and so I am curious to know about his, as well as my strength. Tara replied : Vali is tested (in strength) by others, more powerful than you. (15) But, he has killed hundreds of them, superior to you, in both valour and might. He has just now, killed the demon Dundhubhi. (16) By entering into a horrible cave, he has killed decitful one. And oh king ! One year has passed since he entered into that cave. (17) And Sugriva himelf has closed its entrance. He then at the end of one year, came out after killing that fraudful demon and saw (found) his younger brother, Sugriva in company of his own wife Ruma as well as of Tara, the wife of Vali in the city of Krishkindha. (18-19) And enjoying like Indra (with those two ladies) Vali, then became enraged, and he seized Ruma and Tara and made him (Sugriva) banished. (20) And when Sugriva was thus banished, Vali out of repentance, became desirous of the killing, moved (wandered) on the earth. (21) Beig distresed of Vali's fear (terror) Sugriva, too fled away. And as he

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was not able to get shelter, from any where so he remembered the demon. (22) O best of kings ! Vali was cursed by the sage Matanga, and as Vali himself with the thumb of his foot (23) had thrown the worthy demon, towards the hermitage of Matanga, and when the sage Matanga found his hermitage filled with blood. (24) He, out of wrath, then cursed Vali, he as soon as will enter into my great forest, will be void of his life at once. (25) And Sugriva, considered the huge forest of Matanga, unapproachable for Vali, took resort there, with his four ministers. (26) (They were) oh king ! Nala, Nila as well as Hanuman and Angada (Tara), His minister, Hanuman by name was not afraid even of gods. (27) He had jumped into the sky, when he was just born and in childhood, when he saw the Sun, with a desire to devour the Sun but on seeing demon Rahu, who was near the Sun. (28) He abandoned the Sun and ran after Rahu, being desirous of eating him. Then, Rahu, being afraid he took resort to Vasava (Indra) (29) Then that very strong child followed him. He there saw, the elephant of Indra, having a huge body. (30) And, so, with a desire to devour, that excellent elephant along with Shakra, he ran after it. But the lord of the gods, soon injured him with his thundrbolt. (31) Because of that stroke of the thunderbolt, his chin became crooked, and so he was named as Hanuman by Brahma. (32) Brahma, propitiated the wind, angry with the worlds, and favoured, that very strong Hanuman, with a boon. (33) With a desire to benefit, the entire group of gods, together with the worlds. He bestowed on him, everlasting youth, as well as immortality, and invincibleness in battle. (34) And all the gods gave him unparallel strength. And that very high soul god Sun himself favoured him with. (35)

Note : Chap. 223 is incomplete and Chapt-224 (missing) wanting .

225. The burning down : the collection of three cities

Then Shambhu, holding the three worlds, made Vinayaka (Ganesh) propitiated, for uniting to-gether the cities, o respectable one with illusion (Maya) (1) Shamkar said : I bow down to the lord of Gods, having long arms, and who is the master of the troop of demigods, who possessed the mouth of an elephant, has huge body, and who is covered with the clothes of the tiger skin. (2) I bow down to son of Parvati who is similar to the rays of the moon,

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and has the shining Face, due to charming teeth, and who destroys the miseries of the devotees, and who is foremost among the gods. (3) To him, I bow down, who holds a battle-axe, who is heroic and who is decorated with rosary garland, and who is well versed in the Vedas, who is propitious, gentle and the exalted lord of the obstacles. (4) Who has fleshy mouth, big belly and is with a garland hang over the belly. And who has selected the eight, fourth and the fourteenth days of the month. (5) Who is worshipped by the people, in the world with offerings of gruel, Utkklapikas (?) cakes of flour, sweet-balls and rice, along with perfumed vapour, garlands and anointments. (6) Those who invoke them for the blessings, there is nothing difficult to be attained for them. A person, wishing to get sons, gets them, while one pining for wealth, obtains the excellent wealth. (7) In the same way, a diseased fellow, becomes free from his disease, while the captive is released from fetters, nicely worshipping that God, who bestows the boons and who assumes the forms according to his own will. (8) He surely gets his desired objects, one should not doubt in this matter, o superintendent of the troop of demi-gods ! he who always fulfil his wishes too. Nadayana said : When that exalted Vinayaka, (leading master) was thus praised by Shamkara (10) He made the three cities, gathered at one place, without any obstacle And then Shamkara, was urged (prompted) by Vishnu and he at once threw the arrow, placed on the excellent bow, at the collected three cities and reduced it to ashes (11) And when those three cities (of Maya demon) were thus destroyed, the world got delighted, and oh, best of kings ! the gods became pleased, and went to their own abodes then. (12)

Here ends the chapter 225 namely, The description of the burning down, the collection of three cities narrated by Nadayana, to Shailoosh in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

226. The victory made over the Andhaka

Nadayana said : You listen about, this worthy deed of that supreme god. There was a demon, Andhaka by name, who resembled the heap of the mixed collyrium. (1) He was endowed with great penance and so was invincible by the gods. He, once saw, that god Shiva, sporting with Parvati (2) and then he tried to

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kidnap that goddess. As a result of it, he had a terrible fight with Sambhu. (3) And when the fierce god torn his skin, then from the blood oozing, from the body of Andhaka, hundreds and thousands Andhakas were born. (4) And again, when they were made split, out of their blood, then there were produced frightful other Andhakas, who pervaded the entire world. The highest god, found that demon, Andhaka as a fraudulent one, and (6) He then created divine mothers with an object of making, that demon drunk (by them) like Maheshwari, Brahmi, Kauberi as well as Anali (7) Together with Sauparni, Vayavya Shakri and Nairuti. Again the mothers like Sauri, Saumya, Shiva, Dooti, Chamunda and Varuni. (8) with Varahi, Narasimhi, Vaishnavi, Lalatthika, Shatananda, Bhagananda, Pichchila, Bhagamalini (9) and also Bala, Atibala, Rakta, Surabhi, Mukhamundika, Matrunanda, Sunanda, Bidali, Shakuni, (10) Revati, Maharakta, as well as Pilipichhika, Jaya, Vijaya, Jayanti and Aparajita. (11) Along with Kali, Mahakali, Kaladooti, Subhaga, Durbhaga, Karali, Dehani. (12) Aditi, Diti, Malini, Mrityu, Karnamoti, Yamya, Ulooki, Ghatodari (13) Kapali, Vajrahasta, Pisachi, Rakshasi, Bhurundi Hankari, Chanda, Shaiva as well as Kataki (14) Again Ghanta, Sulochana, Dhoomra, Ekavali, Kapalini, Vishala, Dashtika, Shyama, Trijati, Kukuhoo (15) and Vinayaki, Vaitali,Unmatta, Shubhana, Siddhi, Lelihana, Kekara, Garadabhi (16) With Tarkati, Bahuputra, Pretayana, Vitampura, Kraunchi, Sookarmukhi, Vitata, Sarama, Danu. (17) Usharambha, Pinaka, Lalita, Chitraroopini, Svadhakara, Vashatvaha, Dhruti, Jyeshtha, Kapardini (18) also divine mothers like Mayavichitraroopa, Kamaroopa, Vashamgama, Svakambila, Sinjika, Mahanasa, Mahamukhi (19) Kaumari, Rochana, Bhima, Sadahasa, Madoddhata, Araktakshi, Kalakarni, Bhartrukarni, Mahasvani (20) Keshini, Shikhini, Lamba, Pingakshi, Lohitamukhi, Ghantarava, Damshtrala, Lochana, Kachajanghika. (21) Again Gokarnika, Gomukhika, Mahagriva, Mahamukhi, Ulkamukhi, Dhoomrashikha, Kavana, Parikampita. (22) with Mohini, Kundini, Jveda, Nirbhaya, Bahushalini, Shoorpakarni, as well as Ekakshi, Vishoka, Nandini, Rucha. (23) Mahachitra, Chitrasena, Manorama. (24) Again Sudarshana, Haratpapa, Matangi, Lambamekhala, Subala, Balatarkari, Premoda, Langalavati (25) Chitta, Vitta, Jada, Kona, Shantika, Bhaisitashani, Lambastani, Lambaghanta, Visata, Vamachoodini (26) And also

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divine mothers like Svalaṭi, Dirghakeshi, Sulata, Chandika, Adhomukhi, Katumukhi, Krodhani, Vasuvashini (27) Viravini, Vatsaruta, Mashabhajinshalini, Kutumbika, Shuktika, Chandika, Balamohini (28) Mansanyahasini, Lamba, Govidhari, and Samagadhi, oh lord of the gods ! he created these and other goddesses. (29) They, then drank, the horrible blood of the Andhakas then and all were greatly satisfied with the blood of those Andhakas (30) When they were thus got satisfied, then again, there were born from the blood of Andhakas, other Andhakas, whom Mahadeva killed them with trident, mace and spears. (31) Then god Shamkara being distressed, by those Andhakas, he took resort to that eminent, un-born god Vasudeva. (32) God Vishnu created then, Shushkarevati, who at once sucked the blood of those Andhakas within a moment. (33) She used to drink Andhaka's blood, she became, oh, lord of the earth ! more and more emaciated (parched up) (34) And when the blood of those Andhakas, was totally drunk (by the goddess), then all those Andhakas, were destroyed by the enemy of the collection of three cities. (35) He, the creator of the worlds, conqured that prime Andhaka in every respect, and then quickly placed him on the tip of his trident. Then Andhaka propitiated Shamkara. (36) When that highly valorous Andhaka, thus made him propitiated, then Bhava (Shamkara) became satisfied with him. And he favoured him, by giving his vicinity and a perpetual lordship of his attendants. (37) Then the group of divine mothers, said to Shamkara Oh god !, we will devour the gods, along with demons and human beings by your grace, so, you deserve to allow (consent) us. Shamkara replied : You must protect, without doubt the entire subject. (38-39) And so give up your mind, soon from this terrible intention. Nadayana said : They were thus told by Shamkara, but they did not obey to his words. (40) And then, they made the entire animate and inanimate three worlds shaken (agitated) by strong weapons. And the whole world was thus devoured, by that fresh group of divine mothers. (41) God Shiva, remembered abstractly that god having assumed the form of a man-lion, and who is without the beginning and the end (death), and is the origin of the mundane world. (42) The god who possesses, big nails and thighs, wet (sprinkled) with the blood, oozing from the chest of the lord of the demons (Hiranyakashipoo), who has the tongue like the lightning, big teeth

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and a mass of full blown mane. (43) At the end of a Kalpa he tore his face with his big sharp nails like a thunderbolt and the seven oceans with a loud roar. (44)

Who is resembling, the summit of the mountain Himavan and has the face shining on account of charming teeth. (45) He, who bears the fire, sprung out of the apertures of his body, and erected hair, and is garlanded with burning mane, And who has put on the anklets, the crest and lovely armlets as ornaments. (46) Who is adorned with a great golden girdle, and looking blue like the petals of the blue lotus, and who is splendid on account of a pair of clothes. (47) The god who has pervaded (covered) with his lustre, the entire terrestrial globe, and who possesses the fire, coming out of his hair on body, looking like the rounds in increased flames by offering of the oblations, and made revolving with respect. And who has put on, a long garland made of all kinds of beautiful flowers. (48-49) Just as he was thus meditated upon, the god made himself manifested before him, in the same form, in which he was mentally thought of by Rudra with devotion, and which was difficult to be seen by the deities. Then Shamkara bowed down to the primitive god, and made him propitiated (50-51) Shamkara said : Oh lord of the earth ! oh, you, who have assumed the form of a man-lion ! oh god, filled with the bones of the chief demons, and oh you, bright on account of the conch-shell like nails ! (52) Again oh god possessing the body tawny, like the gold because of the particles of his (demon's) blood stuck to it ! you, therefore bear (possess) the splendour of the mountain Meru, rich with ruby stones, oh preceptor of the world ! (53) Oh god, with a loud roar, like the clouds, appearing at the time of the destruction of the world (age) and oh you, endowed with the lustre, like krore or ten millions of Suns ! And you with wrath, resembling thousand of Yamas and possess valour like thousand of Indras ! (54) You, God prosperous like thousand of Kuberas, and similar to thousand of Varunas! You having the adventures like thousand of times !~ and possessing thousand of restrained senses ! (55) You are endowed with, the virtue of patience like thousand of earth, and having forms endless and thousands. Oh looking like thousand of moons ! and possessed of the valour like thousand of lions ! (56) Oh god ! having the lustre of thousand of Rudras ! and you who are praised by thousand of brahmins ! you are fierce like the speed of thousand

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of Vayus, and are endowed with the eyes in form of thousand of light. (57) Oh god, the killer of thousand of calamities ! and oh you the reliever of thousand of obstacles ! those divine mothers, are created by me, for destroying Andhaka. (58) They now making my words (orders) disobeyed, are devouring the creatures. O invincible god ! I am unable to call them back, though I have produced them. (59) And also, can I prefer to abolish them, when I myself have created them ! Nadayana said : When that god, assuming the form of a man-lion, was thus told by Rudra, (60) Then Hari, created from his tongue, the goddess of learning, and from heart, he created Maya (deceit) and from his private organ he created Bhagamalini (61) In the same way, he created from the bones that goddess Kali, who was formerly created, by that high souled god, and who had drunk the blood of those high souled Andhakas. And who was named as Sushkarevati, in this world. Then the disc holder god, created thirty two goddesses from various organs. (63) I am narrating them by names, you hear those from me, who am telling you (They are) highly fortunate Srvaklishta, and Kanthakarni, also the auspicious and the subdues of all the beings, Trailokya Mohini as well as Chakrahridaya and the fifth one is Vyomacharini (64-65) With Shamkhini, Lekhini and Kalasmkarshini, oh king ! This group consisting of eight goddesses is known as the attendants of the goddess of speech (66) While O king ! these eight divine mothers are also said as the female attendants of that goddess of speech. They are Ajita, Sookshmahridaya, Vrikshavesha, Ashmadarshana, Nrusimha, Bhairava, Chilla and garuptakshridanaya, along with Bhagmalini. Also Akarshini, Bharooti, along iwth Uttaramalika, (67-68) Also with Jvalamukhi, Bhishanika, Kamadhenu and Balika, together with Padmakara and oh king ! Revati, they are also said as the female servants of that goddess. (69) All these eight produced (created) from the organs of that god, were very powerful, and all these godesses were capable enough to destroy the entire creation of the three worlds. (70) As soon as the group of divine mothers, was created by the god, then they at once, ran being enraged, having their eyes rolling due to wrath. (71) When the ancient (former) divine mothers saw, their, most unbearable and highly terrific splendour (lustre) they took resort to the primeval god, out of fear. (72) Then. Nrusimha said to those, who had resorted to

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him. Narsimha said : Oh you, with beautiful faces ! As the human beings protect the animals (73) And in the same way, they also perform sacrifices by making their offerings there, you also protect the group of gods and people, obeying my words. (74) And worship at sacrifice that god, who is the destroyer of the demon Tripura (or three cities) by offering him human beings as oblations. Those persons who will meditate upon (remember) me,here (in the sacrifice) they will be saved by me, always. (75) And those persons who will offer to you, the oblations, without fail, you should fulfil all their desires. In the same way (76) and those who will destroy them (or make dwellings for them) as ordered by Hari, they will also be protected, as the rule (Government) must always be protected. (77) And Mahadeva will give to you, the excellent, fierce idol, together with me, will you choose him ? (78) I have created, this group of divine mothers, void of fear. And oh ladies, with broad eyes ! they (these) will always enjoy with me. (79) And will also get worship along with me, offered by heroic persons. And when, being separately worshipped (without me) in the world, this (they) will bestow all the desired objects then. (80) Those, persons with a wish to get sons, will worship the goddess Shushka, the goddess will surely favour them, by giving sons. (81) Nadayana said : Saying thus, the god, possessing his body, encircled with the mass of flames, disappeared on the very spot, together with the group of divine mothers. (82) And that group of the mothers, too, make their stay in his vicinity, and always worship the idol. And the destroyer of the cities of Tripura demon, always worships that supreme lord, who has assumed the form of a man-lion. (83)

Here ends the Chapter 226 namely The description of the victory, made over Andhaka in the words of Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara

227. The remedies for the adverse effects of divine mothers

Shailoosh said : Oh worthy brahmin ! I want to hear, about those means, narrated by Maheshwar (Shiva) and which appease (remove) the detrimental effects, related to those divine mothers, as told by you. (1) Nadayana said : The cocoa-nut (skin ?) Vacha,

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the extract of the birds, along with the auspicious matted hair of Brahmabhoota (?) and Kalamanja, with two turmerics all mixed with the powder of barley grain. (2) This pounding is said, as the remover of the detrimental effects, caused on account of displeasure, of divine mothers. Again the leaves of the Arishtarishta, and of the Talajitak. (3) In the same way, old as well as the newly grown barks of the trees like Shimshipa, Amalaki, Bilva, Kapittha and Bahukara. (4) after making them boiled in Bharugi, if one takes a bath of it then it removes, the adverse effects, from divine mothers. And Aristak, Bilva, Padmaksha, Phaliniphala. (5) Vacha, Khusta, Musta, Valaka with Rajanidvaya, Kumkum (saffron), sandal paste, as welll as Nagadana and Rochana (6) all these should be brought and placed in a fully filled pitcher. The bath with it, is said as the destroyer of faults caused by the mothers being enarged. (7) And oh king ! the offerings made properly of flowers of five different colours, perfumed vapour, the extract of the trees, with saffron, aloewood, camphor and of nice sandal powder. (8) Along with the lights, eatables, milk, gruel, ullopika and molasses and with the mixture of boiled milk rice and sugar, with honey added and with flesh and rice (9) remove the bad effects resulted, from the displeasure of divine mothers. Again the blade of Durva grass, Manjistha, Nagar and Nagakeshar, (10) And the anointing with yellow pigment, saffron as well as sandal powder and vacha, is said the excellent remover of the faults of divine mothers. (11) The perfumed vapour, made of the nails of elephants, horses, monkeys, boars and of ghee is said as the best smoke there. (12) And oh king! those who eat the well prepared ghee, and the old five products related to a cow, they never face the fear resulted from divine mothers, or from planets. (13)

Here ends the Chapter 227 namely 'The remedies for the adverse effects of divine mothers' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

228. The method of worshipping Krittikas

Nadayana said : You listen to one more valour of that god of gods, which is described by me and which destroys all the sins. (1) Shanker and Parvati, once were vying with each other, and they both copulated for more than hundred years. (2) When neither of

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both got defeated, then the distressed gods, talked to one another. (3) 'The progeny born here will surely make the whole animate and inanimate beings, stupefied with his lustre. (4) And therefore! oh supreme god fire! you enter there in when that fire was thus told, he entered into the worthy god. (5) And Trilochana, when he saw him got up out of confusion, and the semen virile, being disturbed entered into the mouth of fire then. (6) Then goddess Parvati cursed the deities as 'You will not get sons, through your wives, being filthy by my wrath." (7) Fire, got burning, because of Shiva's seed (semen) and he abandoned that foetus (embryo) into the ganges (Ganga) (8) and after some time, she too cast that embryo, brilliant like the fire on the sweta mountain. The child born by the lustre of golden semen (9) Shamkara, made the sweta mountain of gold. Then the krittakas found there that child left (abandoned) by Ganga. (10) And oh best of kings! they out of compassion, offered their breasts for sucking. He became god of six mouths and sucked the breasts of those six. (11) The righteous child, had an increase in lovely splendour, and the boon which he bestowed on those krittikas, oh king! I am narrating to you. (12) Narayana said : (he said) O you, with auspicious faces! those persons, who will make your worship, when you will get union with the moon, along with the worship of fire, moon, varuna as well as mine, with perfumed garlands and with flowers, perfumed vapours and lights (13-14) Those who will make worship with fragrant pious water, and with unhusked rice together with honey, breads, rice boiled in milk and with coagulated milk and cow's products. (15) and with gruel together with fruit as well as with sweet balls and various drinks, they will obtain their desired objects in this, and in other world too. (16) Again a person, being devoted to your worship, and if he observes fasting by day, and eating at night, then he will enjoy the heavenly abode for a long time, and will be born as a human being (or in human race). (17) And that person, will be endowed with good looking form, and he will be attached to truth, be righteous and will get many attendants (servants). He will be blessed with, noble race, and character and through his worthy wife, will get fortunate progeny. (18)

Here ends the Chapter 228, namely 'The method of worshipping krittikas', in the dialogue of Markandeya and Vajra, in the first part, of Shri Vishnudharmottara.

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229. The greatness of Akshaya Tritiya

Nadayana spoke : Then Ganga went there, where the son of fire was left. 'I have given oh son! birth to you' thus she said to the lord of the gods. (1) Oh skanda! at that time, I could not bear your dazzling lustre, and so, I had cast that residing in my embryo, on the worthy mountain. (2) Pavaki (son of Agni), when he heard her words, then he said to her. Skanda said : I will not come to your abode, as the god Shambhu is my father. (3) But, I will favour you, oh divine river! O fair faced one! when you will descend upon the human world, on the third day in the bright half of the month of Vaishakha, then you will receive worship, and oh auspicious river! he, who will take a bath in your water, on that day, (4-5) he will be united with the fruit of both Rajasooya and Ashvamedha sacrifices, and he who will worship you being settled anywhere. (6) He who worships you with perfumes, garlands, presents, eatables, perfumed vapour and with offerings of lamps and food, he will oh highly lucky one! get the fruit of taking a bath in your water, without fail, oh expert in righteousness! There is no scope for doubt here. And he who will offer with faith (devotion) anything it may be on that day, (7-8) there also, the fruit, resulted from it, will be surely undecaying. And that day, if it comes in union with Krittika constellation, will be known as 'Akshaya' (day) (9) And it will yield more fruit, o lucky river! (10) Oh, you with beautiful limbs! those who will worship you on that day, with the rites, narrated before hand, they will get a long stay at the heavenly abode, and then will go to the abode of Varuna (lord of water) (11)

Here ends the Chapter 229, namely 'The greatness (grandeur) of Akshaya Trutiya' made by Nandayana to Shailoosh, in the dialogue of Markandeya and vajra, in the first part of Shri Vishnudharmottara.

230. The narration of Nadayana to shailoosh

Nadayana spoke : The Visvamitra, performed the ceremonies like Jata Karma (purificatory rite done at the time of birth) and also other auspicious rites, of that high souled child. (1) At that time, the holder of the thunder bolt, the lord of the gods was informed about that boy child, born on the sweta mountain and with dazzling lustre. (2) Then the destroyer of the cities (Indra),

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thought to make him destroyed. He therefore made counsels with gods, manes, sacrifices, along with the demons and evil spirits, and with devils, serpents, goblins, deceased fore-fathers, gandharvas and human beings, and created then, great (dreadful) planets, to destroy him. (3-4) He created those terrible planets, which were related to gods, demons, manes, devils, Rakshasas, Yakshas, Gandharvas, Nagas, human beings as well as to the flesh-eaters. (5) Those planets were many thousands in number, and were equipped with various weapons. They all marched to swetagiri, with a desire, to kill that boy. (6) Those planets were many thousands in number, and Shiva and Skanda also then created hundreds of planets, those who were preceeding planets, and the demons. (7) They were very strong, highly valorous, moving at will and were assuming forms at will, and were exceeding, many lacs in number, they were dressed in different styles, and were speedy like the mind. (8) I am describing about their principals, you listen to me, who am narrating them to you. (They were) Skanda, Vishakha, Naigameya, Bhima, Bhimakara, Kravya, Nirata, and Krosha. (9) Also Kravyadotha, Havirbuddhi, Kotimudgarika, Prthu, Kala, Upakala, Siddhartha and Pushpaka. (10) With Pushpamitra, Kokilaka, Siddha, Lambodara, Khalyoo, Kapora, Lamboshtha, and Nayasa. (11) Also ya(ma)? danda, grudhranasa, grudhravruttuka, kshudraka, kalakala, Kala as well as Tatpurusha. (12) And vidhyutbhoota, Samvarta, Varta, Avarta, Shitikantha, Kapardi, Kachchhapa and Parikantaka. (13) Along with Pariprakasha, Matta, Matangavasana, gadaraksha, Pishacha, Veeranasha and Valimukha. (14) Again Mahabhoota, Nanda, Somananda, Pramodaka, Ananda, Vyavasaya, Nishchaya and Parakrama. (15) Jaya, Vijaya, Samjaya, Kalpa, Pushpadanta, Dantavakra, Hegundi, as well as Bhishana. (16) Together with Vasubhooti, Vasustrata, Jivaka, Tapasa, Veerabahu, Subahu, Sundara and ganda. (17) Also like Tunda, Vichela, Godanta, Kalasha, Kalashochara, Shiryagraha, Lalatastha, Grivagra and the planet Bharata (18) with Parilepaka and Jatyandha, and those by names Karala, and Kunja, and Anyedyuka, Satataga, Taitiryaka and chaturthaka. (19) Also Vyarochaka, Netraroga, Kasa, Shvasa, Anuga, Dhootapapa, Papahita, and at the same way papachara. (20) Again kanda, Dhanamjaya, Shatha, Naishkrutika, Vasudhata, Vasumana, Goura, Shotha, and galagraha (21) with Bhrama,

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chittamoha, karyavighataka, Sarvakaryakara, Jrumbhaka and Aryaka. (22) These and others, were strong assuming the forms at will and were able to move in the clouds (sky) and they were strong enough to destroy, the whole three worlds, and were equipped with different weapons. (23) Those planets who had assumed various forms, who were strong and who had put on various types of clothes, ran towards those horrible planets, who were sent by those ancient gods. (24) They could not face those unbearable planets, created by Skanda, and so they all took resort, to the best of gods, Skanda. (25) Then Skanda told them, who had come to his resort, : Oh planets! as you have come to my shelter and so I am favouring you with a boon. (26) You choose it at your own will, because those who take my refuge are worthy of honour by me. The planets said : O revered God! May we be able to devour the human beings, because of your grace. (27) This boon is desired by all of us, oh you with a brilliant body! Skanda said : You make your stay among the bodies of those wicked conduct persons with an object to get pleasure in the world, which is anointed with perfumes and garlands, there is no harm (doubt). But those who are devoted to the god having three eyes, and to the God Janardana. (28-29) Again those who believe in God and another world, You should carefully leave them. In the same way, you should avoid those persons, knowing there my rule, again those who are placed there according to the orders of their deeds, though you are blessed with the boon. Nadayana said : When the grahas were thus told, they all accepted that child, as their master (Lord) (30-31) The son of Sharva (Shanker) who was very mighty, and valorous and they became agree to follow what was told by Skanda to them. Then the planets of Skanda said to Skanda. (32) They all became gathered and o king! spoke these words. "O supreme Lord! You deserve to show grace upon us too" : (33) Then righteous Skanda, when he was thus told by the grahas said to them. 'When the human beings cross the age of sixteen years, then you create trouble, to the progeny of human beings. And there too, you should benefit then with deeds, like offerings of oblations. Then you will be worshipped in the world before those ancient planets. (34-35) Saying so, the divine Kumar blessed those grahas, by giving then another forms. And he gave bodily forms to his own planets, o

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leader! And that God with sharp eminence, became highly pleased for protecting the world. (36)

Here ends the Chapter 230 the narration of Nadayana to Shailoosh' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

231. The distinguishing marks of Planets

Shailoosh said : You, soon described to me, the signs (marks) of those persons who are oppressed (seized) by the planets, and also the removal of them. O you expert in laws! I am highly doubtful in this subject. (1) Nadayana replied: A planet causes oppression to human beings when there occurs a constant insult of deities, sages, manes and other beings, and by torturing the preceptors, elders, brahmins, teachers, siddhas and ascetics. (2) Again by violation of prescribed codes like offering of oblations and of auspicious sacrificial rites, together with the deviation from observing vows, study, religious conduct etc. and deviation from meditation and contemplation of God. (3) Again by eating, those sacrificial pious oblations like molasses, flesh, sesamum seeds and honey, when they are stale and also by discharging impure excretion and urine, in vicinity of the cemetery place and temples. (4) Again, the planets harass the human beings, when they dwell at night on a cross way in forest and in a vacant abode, also by taking food in broken utensils and by deceitful chantings. (5) And by indulging into sexual union near the cemetery ground and under the holy tree. Again by avoiding (ignoring) those who deserve to be attacked and by avoiding the sight of auspicious objects. (6) And by envy, by the curse of the kinsmen, and by resorting to the crowd on a highway, again by the peril of affluence by grief, by excess in pride, and by excess in joy. (7) And those who are shameless and who are atheists and are abandoned by the elders, because of their (unhealthy behaviour) terror, and again by the killing of distressed people, and by making censure of good (virtuous) persons. (8) Again by the painful procreation through women, and also by telling a lie, and also by making possession over the chaff of grain, hair, skull and cotton plants. (9) The planets seize the human beings, at the time of happiness as well as misery of the beings, and at the time of impurity caused by death of a family member, and when people take bath at night in excess.

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(10) The planet enters into the human body, when it is deprived of vigour and prosperity. But its entry does not become visible like that of a life having entered into the womb of mother. (11) They the planets even seize the herbs, and seasons in the same way. The planet seizes, the body of the embodied beings because of nine causes. (12) (As) A person who is indulged in killing others, because of his fierce nature, and one who is wishing for sexual pleasure and who is highly lustful, While a person, who out of excess in his strength wishes to torture others, and who is fierce due to the fear of past births. (13) And when a person is under the spells, employed by other persons then the planet distresses the human being. Though, these causes are mentioned to you, oh king! The wise one should know three out of them. (14) There too, the wise one should know the three mainly, because oh, best among the kings! these, fall within them. (15) They three are, one who is desirous to get oblations, and one who is lovelorn and the third planet is one, who is interested in violence. There, the planet, desirous of getting the oblations is unconquered, while the planet who is love-sticken, is difficult to be conquered. (16) And the planet, who wishes to kill, can not be subdued without huge power of spells. That planet, who is entered into the body becomes favourable (sweet) with appeasing made before. Then, he asks for a nice oblation, after getting a changed condition. And then bows down, on seeing the drinks, garlands, anointings, and eatables offered. (18) I have told you, these marks (characteristics) of a planet, who is desirous to get oblations. (Now you hear, the marks of a love-lorn planet) he plays, dances, and makes an innocent smile, and sings. He is enjoying (19) perfumes, garlands, garments, bath, fragrant vapour and unguents. He tells, fair stories, and speaks sweetly. (20) He enters into the body of an adorned person and leaves of a love-wishing planet. (21) A human being rushes towards the lion, tiger or hyena, when he gets entered into his body by the planet, desirous of killing, and he starts fighting with elephants etc. without being afraid of them. (22) And he beats severely his own limbs, and enters into the fire like a moth. He hates the king and prefers, more to stay in a solitary place. (23) The person, suffering from desire for killing employs means for causing the death. He has his body, with bristling of hair, a slow gait and a change in shadow. (24) He possesses, the enthusiasm

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and strength uncommon in human being, and also his gait, food and actions also differ from a human being. The pupils of his eyes see two or three (?) (25) Because of their constant winkings of the eyes. And he suffers from blood, vomit etc. Thus, I narrated to you, the common marks of a person who is seized by the planet. (26) Now onwards, I shall describe the signs (characteristics) of a human being, who is not seized by that planet you know them. He soon falls on the ground, but gets consciousness. (27) And he touches the hair, clothes and ornaments, and asks, about his own good or bad, to his friend circle. (28) I will mention the marks of the planets of the gods now then, together with their remedies oh king! you know about them. (29) He likes the river banks, and the summits of the mountains, as also palaces. That human being who is seized by the divine planets, is of spotless character, and he should be known of good conduct. (30) The worshipping of his gods, must be made with flowers, fragrant smoke, fruit and unhusked rice, and with the offerings of perfumes and lamps, as well as by making propitiation of the fire (by giving oblations) (31) And with cow's milk, boiled rice and with blessing invokings made by the brahmins. The learned should always worship in this way, then only he becomes happy. (32) He takes unpleasant, stale and strong food, in excess and in, the festivals, yakshas, vows as well as in studies. (33) he that fool, eats, frequently, and tears his own clothes. This form should be known of a person, who is seized by a wicked (devilish) planet. (34)

There, the worship of the demon residing in his body must be performed with flesh, wine and liquor, and along with red flowers, perfumed vapour, lamps and with products of seeds. (35) He becomes delighted, on hearing the sound of the musical instruments of the gandharvas and begins to dance. And also feels happy, by the visit of holy places, gardens, river banks, and by using the perfumes and garlands etc. (36) When a person is made intoxicated by a gandharva, he moves at his own will with perfumes, garlands and in the same manner, with different types of musical instruments. (37) The worship of the gandharva should be made, then he becomes happy. (A human being when tortured by a Naga) then. He is sleepy, lazy, wicked and makes arms expanded like the hood of a snake. (38) He likes to stay in an interior portion and in a cave. The wise ones, know such persons as an insane one.

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There, his snakes should be worshipped, with offerings of gruel and tiny grass (?) (39) And with rice boiled in milk, ullopikas (?) and round cakes, and, likewise with the fibres of lotus and of blue lotus. He is free from jealousy is gentle, heroic, has sweet speech and is a profuse eater. (40) And has eyes broad, perturbed, and reddish, and he is fond of cow's milk. A human being, who is entered by a goblin, should be traced by these marks (signs) (41) If the worship of that goblin, is made with flowers of different colours, and with various types of cow's milk, then he becomes happy. (42) While a person, being seized by a Pishacha, likes to resort to a vacant place (abode), the cemetery, mountain and also to the cross ways, and he moves lonely at night. (43) The worship of that Pishacha must be done with meat and flesh, and with dark coloured flowers grown on thorny trees. (44) He speaks indistinctly, has red eyes and laughs very loudly. And the person looks fiercely, when he is seized by yaksha. (45) To appease the fault, the worship of the yakshas, must be made with gruel, ghee, oil cakes, flesh, ullopikas and molasses. (46) A human being seized by the Rakshasa, has his mind agitated, he is calm, and does not grieve much, and he licks his lips. (47) To pacify his fault, the oblations of cooked flesh, meat as well as of blood must be given to Rakshasas. (48) While a person, when seized by the evil spirit, looks polluted with ashes, and dust particles. He puts on dirty clothes, looks deformed, and has a damaged head (brain) (49) The cooked rice, honey, water, and ghee mixed with milk. (50) These should be given to evil spirits, so that, he gets happiness. That human being looks pure, has a virtuous behaviour, and he moves at twilight, and has likeness for sesamum seeds. This is the characteristic marks, of a person who is seized by the planet belonging to manes with sesamum seeds, cow's milk, flowers, food, honey, roots and nice fruit (51-52) along with the offerings of lamps, and with bowings made daily, and by following orders, the worship of that planet related to the manes must be performed, with an object to appease the adverse effect. (53) The person seized by a Rishi (sage), studies, recites the prayers, and lives piously. And he is attached to the concentration of the mind. (54) The oblations must be made of cow milk, flowers and eatables there as well as by study and eulogy prayers, the worship of the sages, must be done for pacifying the fault. (55) He likes to work

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constantly and does not get a sleep during day time. This is the distinguishing mark described for one, who is seized by the planet of human being. (56) There, to appease his fault, one should make the brahmins eat (dine) with sweet and well prepared food. And should worship oh king! with perfumes and with splendid, garlands (57) The sign of the children, who are seized by the planets of skanda, you listen, He cries, sucks things, sleeps on the ground and often speaks non-sense. This should be known as seized by the planet of skanda with red flowers, fruit, roots, and with child toys. (58-59) The worship must be made, along with bells and cocks and with offerings of various oblations, and with flags of that high-souled kumar (skanda) (60) Now onwards, I will tell you today which is beneficial to the world, relating those usages, clever in destroying, all the (adverse) planets. The human beings make released the kings from planets, by their applications. (61)

Here ends the Chapter 231 namely 'The distinguishing marks of planets' described by Nadayana to Shailoosh,' in the dailogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

232. The remedies for annoyance from planets

Nadayana said : Smearing, cleaning the body with perfumes, bath, perfumed vapour, preservative charms, oblations, ghee, collyrium for the eyes, and washing the teeth, these nine are said, as the means for destroying the adverse results of the planets. (1) The smearing of the body made, with Sarpagandha, Vacha, Kushtha, Musta, Akshepana and Sandal paste, together with urine mixed with milk and with fully cooked (ripened) oil, removes all the planets. (2) While the cleansing of the body made by Bilvamadhya Brahmadutta, Gavakshi, Brihtiphala and by water consisting of that nicely pounded powder, is considered best there. (3) Ushir, Kùstha, Manjistha, Devadaru, Manahshila, Shriveshtaka, as well as Kaunti, Haritala and Elavaluka. (4) All these made crushed and mixed with five products of the cow in little quantity when used as a bath, then that bathing, becomes excellent and gives long life, and it pacifies all the planets. (5) In the same way, the perfumed vapour of mustards, Khur, Kushta, Ghee, and Bhallataka with Vacha, Pootikam, Ajamoda destroys all the planets. (6) And for self defence, he should keep in his house, the

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weapon, or the lamp (illuminating) This is said auspicious, together with the gold, gems, pearls, the poison, a cow with her calf, as well as an arrogant goat. (7) Also a fully filled pitcher, charms, lute and sandal wood with the wings of a peacock, silver and the bow equipped with an arrow, the Bhallatakas, and ghee should be kept at home, for defence. (8) And the learned should make, offerings of flowers, perfumed vapour, perfumes as well as of different types of eatables. (9) And of fully filled pitchers, along with gruel, cow milk ghee etc. sandal powder, fragrant vapour and of food varieties. (10) While (for ghee) Kayastha, Jatila, vira, Vayastha, two Nakulis, Jaya, Vijaya, as well as Mana, Parapatakambari (11) with Markati, Sookari, Chhatra, Atichhatra, Palamukasha, Rama, Putanaka, Keshi, Marata, Katuka, Vacha. (12) And Chauraka, vishnudatta, Vrishti kandi all those objects must be pounded well, and then with the powder made of them the ghee, brought in past, must be cooked (ripened) adding four fold water. (13) This is known as Mahapaishachaka, and it wards off all the planets. While Rasanjana, Trikatuka, Manjistha, with Manahshila all in equal proportion, should be pounded by adding the goat urine in it, and a wick must be prepared from it. It must be dried in shadow, and the collyrium that is made of it, destroys the planet effect (14-15) while the bark, white and bright, and covered with cotton thread, when made dried in shadowy place, and pounded again, is known as a good remover (of the planets) (16) O chief, among the kings! those who worship nicely, the gods, brahmins, and elders (preceptors) and have a deep devotion, to the holder of disc and mace (Vishnu) they never suffer from the bad results occuring from planets. (17)

Here ends the Chapter 232, namely 'The remedies for annoyance from planets' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

233. The killing of Mahisha

Shailoosh said : Oh highly lucky one! You tell me, what Shatakratu (Indra) did, when he heard about the planets resorted to Skanda. As I am asking you (1) Nadayana said : When the performer of hundred sacrifices, (Indra) came to know, about the resort of the planets to Skanda, he then, along with the group of gods, went where Skanda was stayed. (2) Oh best among the

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kings! on seeing Skanda, lustrous like dazzling flame (brilliance), the self restrained and well concentrated Lord of the gods, made him propitiated. (3) Shakra said : I bow down to the young boy Kartikeya, who is excellent, steady, difficult to propitiate and who is born from the lustre of the fire. (4) To the son of Uma and Shamkara, who is fierce and who was held in womb by ganga, who holds shakti in hand, has broad eyes, six faces and radiant brilliance (bow down) (5) Again I bow to him, who is kind towards the devotees, who is self restrained, who belongs to Brahma, who bestows boons, and who is mighty, and who bears the side locks of hair on temples, who is calm and who is adorned with tufts of hair on his temples. (6) Who has put on, red garments, who is long armed, and who rides on the worthy peacock. Who is fond of bells who is the chief of attendants, and who is very strong, and valorous. (7) And who is the commander-in-chief of God's army. Those who will worship the God, with a desire to benefit the whole world, on the sixth day in the bright half of a month, and when there is Tuesday and the Krittika constellation, separately at gain, for them, oh best among the gods! there will remain nothing difficult to be gained. (9) Oh Skanda! when there occurs the union of both, then their fruit will be doubled, and oh best of gods, they will be united with imperishable fruit, by making your worship, when the three become united. There is nothing to doubt (think) of it. One who observes the vow, with fasting beginning, from the month of Vaishakha for five days (10-11) and makes your worship on the sixth day, for one year and with care, then if a person is desirous to get sons, he gets them, while one longing for wealth, attains wealth. (12) And oh son of Hara (Shiva), when you become propitiated, then the deceased one gets the heaven. Oh God (mighty one)! those persons who will praise you, with my eulogy. (13) They will attain, their mentally desired objects, in both the worlds. Skanda said : Oh Indra (Shakra)! my father is the glorious God Mahadeva (God of gods) (14) Oh Vasava! I will follow to, what he says to me. Nadayana said : Then the supreme Lord, the God with three eyes, made himself manifested there. (15) And the mighty Lord, together with Brahma, nominated kumar, oh king! he was there nominated, as the commander-in-chief of the army of gods. (16) He killed the demon named Mahish who was a thorn to the gods, and also killed other ten thousands, equal in strength to

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Mahisha. (17) And when that destroyer of enemies' strength, the heroic Skanda, was unable to kill the demons, because they were many in number, then, the God with three eyes (18) killed, spiritually, then that God having an excellent trident as his weapon, other demons, hundreds and thousands in number (19) Then, he who is kind to devotees, and is with three eyes, destroyed the enemies of the gods in battle and thus making the whole three worlds, delighted (free from terror) the high-souled God, left for the Kailasa mountain. (20)

Here ends the Chapter 233, namely 'The killing of Mahisha', in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

234. The ruin of the Sacrifice

Nadayana said : You hear about, one mere glorious deed of that God of gods. The gods, desirous of performing sacrifices, had not given a share in the sacrificial offerings in past. (1) Oh king! for that God with three eyes, then the enraged Shambhu, went to the place, prepared for the sacrifice, and had forcibly distressed the gods. (2) He then caused the teeth, falling of Pushan (Sun) by eating the sacrificed oblation (made of rice). And the destroyer of enemy's strength, torn to pieces the left eye of Bhaga. (3) Yagna (sacrifice) when he saw Mahadeva, thus angry he assumed the form of a deer, and ran to the hermitage of Nara and Narayana. (4) But Hara, the highly lustrous God followed him, holding the bow with an arrow. When Narayana found, Hara, following yagna with a bow and arrow, he made him afflicted, by torturing his throat (neck). And when Mahadeva was thus made agitated, then the sacrifice resorted to heaven. (5-6) Hara, too when he got consciousness, followed him, quickly in heaven Dharma, not being able to pierce that deer with lustre. (7) Then Brahma, having four auspicious faces, instructed him. And he bestowed full grace on Bhaga again (made his left eye, as it was before) (8) And he favoured the sacrifice, with fearlessness. After that he only sportively follows him. And so there is always seen in the sky, the constellation Mrigashiras followed by Mahadeva. (9) Oh highly lucky one! at night it looks as the ornament of the sky. (10) The gods, who were expelled by angry Mahadeva were made at ease again, when he was thus prohibited. So may he become propitiated

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for the welfare of the world and when he becomes angry he is said as the destroyer of the universe. (11)

Here ends the Chapter 234, namely 'The ruin (destruction) of the sacrifice', in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

235. The destruction of sacrifice of Daksha

Nadayana said : You listen to another adventure, made by that God of gods, He had destroyed then the sacrifice performed by wise Daksha. (1) Oh king! once in past, Daksha was performing a sacrifice on the entrance of Ganga. At that time, goddess (sati) became enraged, as Sharva (Shambhu) was not invited there. (2) And the holder of the trident, became angry, because of terrible wrath of the goddess. So he, created from wrath, an attendant namely Veerabhadra. (3) And oh king! Parvati, created from her body, Bhadrakali, then highly famous Veerabhadra, being followed by the attendants (semi-divine gods). together with Bhadrakali, went there and they destroyed (ruined) the sacrifice of Daksha. And oh best of the kings! Shankara, residing of Bhadrakarneshwar, witness the sacrifice thus made destroyed, in company of Parvati. Daksha told, when the sacrifice was thus made ruined, (4-5-6) to the highly lucky Veerabhadra, and to Bhadrakali, as 'Who are you, and why have you come, here as the destroyers of my sacrifice ? (7) Veerabhadra replied : We the subduers are sent here for destroying your sacrifice by Shamkara he being enraged, on account of not finding a share in the sacrifice. (8) You soon go to Sharva, staying at Bhadrakarneshwar, and make him propitiated. Nadayana said : On hearing the words of Veerabhadra, he went to Shankara, and made him pleased. (9) And he obtained from the God having three eyes, the fruit of worthy and thousand Ashwamedha sacrifices then. Trilochana, at that time became pleased with Veerabhadra and said to him. (10) You will always, make your presence (stay) there, staying at which place, you have today destroyed, the sacrifice of Daksha. (11) And you will receive worship in abundance because of my grace there. And oh Veerabhadra, the chief of the semi divine gods! those who will worship you. (12) They will go to the heavenly abode. There is no doubt in it. You along with Daksha, have invited (called) Sarasvati at Bhadrakarneshwar. (13) And that highly fortunate Sarasvati, has

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entered into the water of Jahnavi, one who will worship me after taking a bath at their confluence. (14) That person will surely, become the chief of my attendants. Gangadvar, Kushavarta, Bilvaka and Neela Parvata as well as Kanakhala all these holy places will be the destroyers of all the sins, and oh, highly lucky one! in the same way, they will look beautiful. (15-16) He who will approach from any where, to the land prepared for sacrifice of Daksha Prajapati, he will be relieved from all the sins and will go to heaven. (17) The water of a pool (fountain) is more pious then the water sprung from the earth, while that of a lake, is considered more sacred than that of the pool, while the water of a spring is even more pious, then that of the lake, but the river water is said more sacred, then the water of the spring. (18) And the water of Ganga, is more sacred than that of other rivers, and particularly at this place. As Ganga is difficult to be got every where, and difficult to be attained at three places. (19) One who takes a bath, at Gangadvara, Prayaga, at the confluence of Ganga and sea, again at Gangadvara, Kushavarta, Bilvaka, Neelparvata and at the holy place Kanakhala he never gets rebirth. Really these five, are known as holy places. And where lives the chief of my attendants. (20-21) There live in vicinity, Lord Brahma, and myself and Keshava also stay there, and there live all the groups of gods, and the sages, having penance as their treasure, also live there. (22) I give you this place, in vicinity of it, and oh dear child ! You will always receive, worship from the people there (23) The highly lustrous, Maheshwar, thus told to Veerabhadra, then that great God, told to Bhadrakali. (24) Maheshwar said : O highly lucky one ! oh bestower of boons ! O you assuming the forms at will, I bow down to you. O you having eighteen arms ! possessed with trident and mace ! May you be blessed (25) Oh you, wearing the yellow silken garment ! having the face like a moon ! O blue in colour, like the petals of a blue lotus and having breasts like the temples of the elephant ! (26) O you, the giver of boons ! oh, adorned with all types of ornaments ! oh, holding a water pot in hand ! oh goddess, you who destroy the army of demons ! (27) You and you alone are Aditi, Diti, Vanita, Siddhi Ratri, Nidra, Prabha, Kanti,Buddhi, Lakshmi, Sarasvati, Dhruti, Kirti, Svadha, Svaha and you are with excellent complexion. People will worship you, who are auspicious and are bestowing all the cherished objects. (28-29)

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You will receive worship, from the people on the ninth day, in the bright half of a month. And those by observing fasting in proper way, will worship you on the ninth day. (30) Oh, gentle goddess ! you will surely fulfil their desires. And oh you, with broad eyes ! when you will stay (play) in the caves of the mountains, and in dense forests, (31) then you will get worship there. Those human beings, who know my grandeur, will offer you worship. (32) There will remain for them nothing difficult to be attained here, and in other world too. And those who will recite this eulogy prayer, composed by me, with devotion. (33) They all will definitely freed from fear. Nadayana said : Saying this much, he got disappeared from that very spot. (34) And Daksha too became pleased, when he got a boon from Shiva (the three-eyed God) (35) O best of king ! such is the glorious, and the boon bestower that God who is kind enough to the devotees, and the resort of the world. Who possesses that entire capacity, to enumerate his good qualities ? (36)

Here ends the Chapter 245 namely, The destruction of sacrifice of Daksha narrated by Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

236. The tearing (killing) of Kala

Nadayana said : You hear about, one another magnanimous accomplishment, made by that trident holder God. As how did he set free Sveta, who was seized by death. (1) There was a highly lustrous, and very righteous sage, Sveta by name he always worshipped the idol of the destroyer of the three cities (Shiva). (2) O king ! once when he was thus engaged in worshipping, highly dreadful Kala, came to that place (3) He had reddish, round three eyes, and had hair on his body in form of snakes and scorpions. He looked fierce; on account of large teeth, was ugly and resembled the pounded collyrium. (4) He had put on, red garments, was very huge bodied, and was decorated with snake ornaments, and had held a snare in hand. He approached to Sveta and throw his snare at him. (5) Then, sveta with a snare (nose) on neck, said to Kala, O you, the destroyer of the three worlds ! Just wait for a moment, (in the) meanwhile, I will complete my worship, of that enemy of God of love (cupid), o king ! Kala, as if joking at him, told to him. (6-7) Oh Sveta, I believe that you have not come to hear what is told by

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the elders, as the work, which is to be done tomorrow, must be accomplished today, and that to be done, in afternoon portion, must be made in the fore part of the days ! (8) As death does not await for him, whether he has computed his work or not I carry away with me, people from this world, when his life span, become exhausted, and then I donot care whether he is in mother's womb, is in childhood, in young age or is in old age. (9) Again to a person who is destined for death, or is seized by old age, no remedies, nor charms, not even sacrifice, and not recitation of names of gods, become able to save him. I have carried away in my kingdom, many thousands of Indras and hundreds of Brahmas, (10-11) So oh spotless one ! You should not be angry in this matter. And that trident-holder, great God (Mahadeva) to whom, you are going to worship. (12) I have forced him often, oh Sveta ! to give up his body. As I am not only the master, but my intellect is resting with actions (deeds). And surely, there is not found, the decay of any body's actions. I am directed by the creator, following the course of deeds. (13-14) I attack upon the whole animate and inanimate three worlds, and take them with me. Saying so, when he was taken away by Kala, (15) he took resort to the God, having three eyes, and who is loving to the devotees, whole heartedly. And when Sveta took resort to the idol, then, because of Vishnu's (disc-holder gods) past, present as well as future incarnations, the destroyer of the collection of the three cities, and that great God protected him by making his own shield there. (16-17) And then by breaking the idol, he came out, with his eyes, expanded due to wrath and making the three worlds, dazzaling by the flames coming out of his third eye. (18) Kala began to blaze, by his lustre as soon as he looked at him. And the destiny planet for all the beings, became tranquilled and was reduced to ashes then. (19) Then Sveta was favoured, with the gift of vicinity as well as with the lordship of attendants Thus by making the destiny planet Kala destroyed, he (Shiva) disappeared on the spot. (20) And therefore, o best of kings ! Since then, the kala (death) carrying the people, is never seen by anybody in the world, because of his loss of body, in the whole three worlds. (21) Shailoosh said : I want to hear from you, about that protecting the shield of Vishnu, which destroys all the obstacles. As I have great doubt (curiosity) in that subject. (22) Nadayana said : This is invisible, highly pious, described in past,

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and is the destroyer of all the sins, and it removes the miseries. I tell you about that shield, by which Lord Shiva (Maheshwar) protected. (23)

Here ends the Chapter 236 namely, The tearing (killing) of Kala, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

237. The armour of Vishnu

Maheshwar said : I bow down to the paramount Lord Vishnu, who is ever young, supreme, unborn, eternal, sound (healthy), all pervading and immutable. (1) After making a salute of Janardana, I put on this cord as an amulet, which is unfailing, unobstructed, and which prevents all wicked objects. (2) May Vishnu protect me, in my front and Krishna may protect from behind. And Hari, may protect my head while Janardana my heart. (3) Rishikesha may protect my mind while Keshava may protect my tongue. Vasudeva may protect my eyes, while Samkarshana may protect my ears. (4) And Padyumna may protect my nose, while Aniruddha may protect my mouth. Vanamali may protect my throat and Shrivaksha may protect me in front (before) And may the demon-destroying-disc protect my left side. (5) While the divine club (mace) which wards off, all the demons may protect my right side. And the holder of pestle, may protect my belly, and the God with plough (Balarama) may protect my back side. (6) The bow-holder God, may protect my thighs, while the God clad in skin (Shiva) may protect my knees. May the conch-bearer protect my both the hands, and both my feet. And the God having Garuda as chariot, may protect me, for accomplishing all the actions. (7) Varaha may protect me in water, while on unlevelled places, Vamana may protect me, Lord Narasimha in forest, while Keshava may protect me, from every side. (8) God Hiranyagarbha may favour me, with gold, and kapila the founder of Sankhya philosophy, may make equilibrium of my three humours. (9) And the resident of Svetadvipa Aja, may carry me to Sveta dvipa. While the destroyer of the demons Madhu and Kaitabha, (Vishnu) may destroy all my enemies. (10) May Vishnu always extract (drag) sins from my body, and Hansa, Koorma and Matsya, in the same way, may protect me from all the directions. (11) The God Trivikram

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(Vishnu in dwarf form) may destroy (cut) all my sins. And the divine, Nara and Narayana may protect my intellect. (12) Shesha with spotless knowledge, may destroy (bring to remnants) my ingnorance. and the submarine fire, may destroy the sins made by me. (13) And Lord, with the head of a horse (kinnar) may bestow on me (spiritual) knowledge. God Dattatreya may protect me, along with sons, animals and relatives. (14) (Parashu) Rama with his axe, may destroy all my diseases. And the son of Dasharatha, having long arms, and who is the destroyer of the demons, may always protect me. (15) The delighter of the Yadus, Rama (Balarama) may destroy my enemies, with his plough weapon. And Krishna, who had in his child hood killed the demons, like Pralamba, Keshin, Channoora, Pootana and Kamsa, may bestow on me, all my desired objects. I see in front of me, the dreadful person, who is like dense darkness and black and tawny in colour. (16-17) He is like the God of death with a snare in hand, and so I have been frightened, on account of him. So I have come to resort, to the imperishable and lotus eyed God. (18) Who is the chief among the asceticcs, is endowed with super natural physical appearance, auspicious and pure like the moon I am fortunate enough, and I am victorious too, always, as Lord Hari (Vishnu) (19) has remembered me, and I move on the surface of the earth, by putting on that armour of Vishnu, the destroyer of all the obstacles, and of that God Narayana. (20) I have been unconquerable by beings, as I am totally protected by Vishnu. By remembering the supreme God, with immeasurable splendour, May I always get success. The charm is given, as those who witness me, with both the eyes, and to whom, I witness with my eyes. (21-22) May Vishnu tie them, with his eye to all who view equally. And that disc of Vasudeva and those spokes therein. (23) they all destroy (cut) my sins and I may not be injured, by those hurtful ones. Among the demons, Pishachas, in forests and in the cavities. (24) and at the time of dispute, on highways, in gambling, in the quarrels also at the time of crossing the river, and when the life is put into a terrific risk, (peril) (25) (I may not get injured). Again on the occasion of fire burst, and theft, and in cases of preventing all the adverse planets, and when there occurs the calamity from lightning, snakes and poison and at the time of

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digging the ground for water, and when there is the danger from the enemies. (26) This proves true, unfailing and should always be recited, when any physical trouble arises. This charm (sacred prayer) of the God (Vishnu) is the best, and most worthy among all the charms. (27) This armour (of Vishnu) is famous, sercret, and it destroys all the sins. It is made out of his own deceit, and it brings an end to the abode, the form of the universal destruction. It is without the beginning, and is the seed of the universe Oh god, having a lotus naval I bow down to you (28) Om Svaha to kala. Om svaha to kalapurusha, Om Svaha to Prachanda. Om Svaha Pracharnda Purusha. Om, svaha to Sarva. Om svaha to sarvasarva, om a bow down to the Lord of the world svaha, to the abode of the three worlds, and those beings who are of wicked conduct, such as devils, demons, Yakshas, Rakshashas, bhootas, pretas, pisachas and Kushmandas. Their epilepsy, maddening, and fevers lasting for a day, two days, three days, four days, momentary, day time fever, night time fever, constant fevering, twilight fever, and all kinds of fevers and by peril and those worms, spiders, thorns, departed spirits, snakes, solid poison as well as of strong poison, may this my body became invincible. Om, may he with big, sharp and ugly teeth protect me, in Sukara from the east. Om hain, hain, hain, hain, the God having dazzling lustre like thousand of suns, may surely protect me from west. Om the God with matted hair, and very tawny like the God of death, with his burning flames of fire at Niri Niri (?) protect me from north. Om Chili Chili mill mili chekadi, gauri gandhari vishohani, poison may stupify me svaha. And protect me, from south, from the obstacles made by some particular creatures Svaha. The victory giving becomes successful, let the destruction of the cities of enemies take place, and that immutable God may favour me with fearlessness, generously and from dangers caused on both the sides, and from heart frightening danger. As the rays enter into the whole belly. And those seers, with beginning and an end, who are ancient, subtle, well extended and instructors, like Aniruddha, Pradyumna Samkarshana and Vasudeva may destroy all my fevers (troubles) (29)

Here ends the Chapter 237 namely The armour of Vishnu narrated by Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

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238. The meeting of Bali and Ravana

Vajra said : Oh sage (brahmin) how Shailoosh, being inspired by death, ask, when he heard about the burning of Kalanga narrated by brahmin ? (1) Markandeya replied : On hearing about the burning of Kalanga, told by the brahmin, he then again asked to him about the adventures made by Ravana. (2) Shailoosh asked : I want to listen abut the remaining adventures of that demon, with ten heads (Ravana) as I have great curiosity there. (3) Nadayana replied : Then Ravana again used to move, in his city, and he, there saw the whole place made of gold. (4) It was surrounded by pearl strings and had the porrtals of corals, and had on all the sides the altars, made of red emeralds. (5) It had splendid pillars, made of vaidurya gems (Lapis Lazuli) and was brilliant, like the lustre of ruby jewels. It was covered, with the splendour of sapphires and was looking nice, on account of hundred doors (gates) (6) It was conjusted with big palaces, and was adorned with huge gardens, and had staircases there for easy mount (ascending) It was crowded with hundreds of lakes. (7) And it looked beautiful on all the sides because of the trees, growing all seasonal flowers. Possessed with all types of seals, it was charming, even more than the palace of Indra. (8) When he saw the palace, oh king ! then he told to Prahasta. Prahasta you soon make it know, as who is the owner of this excellent mansion. (9) When he was thus told, then Prahasta entered into that excellent mansion, and when he came to the inner apartment of it, and there like the heap of pounded collyrium. (10) and adorned with all the ornaments, and marked with all the distinctive signs, and holding an iron club and standing at the entrance door. (11) A dreadful person he saw, who was difficult to be seen like the circle of flames. And when he saw him of such a type, that Dashanana entered (12) but he again saw him when the inner apartment portion had come to an end. The Lord of the demon groups told him. (13) I have come here, being desirous of fight, so you give me the hospitality in form of fight (battle), or you inform to that person, in whose residence you are as a guard placed in. (14) Then the guard of the king of demons (Bali) replied. Here lives, the powerful king of the demons, Bali by name. If you wish to fight with him, then o heroic one ! enter into this excellent residence. But you donot deserve to fight with him,

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as that high-souled one is very powerful. (16) He is very pious, is a worthy resort, is heroic and he is true to adventures. He is brave, is endowed with many virtues, powerful and is possessing steady valour. He is brilliant like the rising sun, and he never retreats from the battle. (17) He speaks sweetly, is a just partner, and is always ready as a concealed witness when he was thus told, then Dashanana entered into that worthy mansion. (18) As soon as Bali saw him, that high souled king, soon made him seated on his lap (or gave him an embrace) and asked him, about his arrival. (19) The highly lustrous king of the demons, Ravana then gave him the reply, and said, I have heard, oh highly fortunate one ! that you are really fettered (made captive) by Vishnu. (20) And I am capable enough to make you free from fetters (imprisonment), there is nothing to doubt in it. When he was thus told, then Bali with a laughter told him these words. (21) I have got these two divine ear-rings, studded with very precious (great) jewels. You bring one of them and then make yourselves seated here. Donot make delay. (22) I will then describe to you, after you being seated here, the adventures (valorous deeds) of Vishnu. Dashagriva, when was told thus, then for bringing the ear ring. (23) He tried best of efforts (tried his best) but, the destroyer of the enemies, was not successful. And he became unable to make the earring move, from that place. (24) He then got perspired on all the limbs, and tried to bite his lips. He got highly amazed, with his face having contracted eyebrows on it. (25) Bali told him, who was in that position on lap. As, Hiranya kashipu by name, was my great grand father. (26) When he was born, at that time these two ear-rings were also produced with him and with these two-ear-rings, he looked decorated unsurpassed (or was decorated in past) (27) He was torn to pieces, with the nails of his hands by placing him on his lap. How is it (possible) that today you have decided to conquer that greatly fortunate one ! (28) He, and none else is that blackish man, who always guards my doors. He had subdued the chief of demons as well as those others, arrogant with pride. (29) And that mighty one has controlled these, who existed in past and in remote past too. And I am fettered by him too, (You know) this time, as difficult to be crossed. Oh demon ! who will be able to cheat this person ? He is the creator, as well as the destroyer of every one, in three worlds. (30-31) The great God (Shiva) who is without a

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beginning and an end, destroys the inanimate and animate beings, and in the same way creates them again. (32) Surely, he the Lord of the world creates and protects everybody's sacrificial offered as oblations and the penance practised there is no doubt in it. (33) He consists in himself, all the gods and all the beings, in the same way all the worlds, and entire knowledge. (34) He assumes all forms, is of great form, is very mighty and his long arms. One should obtain from him everything desired, by constantly remembering him, and by worshipping him in the sacrifices. (35) On hearing this Ravana then went out, and the demon did not find there that person. (36) The king of the demons, along with his ministers and followers again started to move on the entire earth, but that chief enemy of the gods, did not see any other brave person in the worlds.

Here ends the Chapter 238 namely The meeting of Bali and Ravan as told by Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

239. The manifestation of Maha Purusha (god Vishnu) to Ravana

Nadayana said : Once that younger brother of the Lord of treasure (Kubera) was moving on the whole earth, he saw a worthy person on the western sea island. (1) He ws shining, like the gold, and had splendour like that of the burning fire. The God was all-pervading, boon bestower and was assuming forms at will. (2) The righteousness (moral codes) as well as the austerities were residing resorting to his thighs, with the purpose of world's prosperity (settlement) and the God of love, rested to his penis. (3) While ten deities of the world took support, of his hip-portions, and the maruts rested upon the tip of his Basti (anus) the goddess earth, stayed at his feet, while the Pishachas rested to his nails. (4) The eight vasus reside, on his waist, while the seas resorted to his belly. And all the directions rested upon his side portions, and Maruta rested upon all his joints. (5) The manes resided, on his back and Pitamaha (Brahma) in his heart. While the pious gift of cows, and those gifts of lands, as well as gifts of gold, they all resorted to his liver and to the holes of his hair on body. While the mountains, resorted to his bone-portions, and the rivers in the same way resorted to his veins. (6-7) The gem rested upon his chest, while the earth on his body. And twilights rested upon the back of his

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neck, and those clouds resorted, to his soles of feet. (8) Dhata and Vidhata, rested upon his arms, while Bhaga and Pooshan on hands, and all the snakes possessing terrible poison, rested upon his nails (9) While the fire, became his mouth and the shoulders were mounted on by the Rudras. All the months and seasons were as his teeth, and the year became his large tooth. (10) The day of new-moon rested on his nose, while the other days in holes. The altar became his neck while Sarasvati became his speech. (11) The two Nasatya gods, were as his ears and the moon and the sun were in form of his two eyes. The (six) members of the vedas, the sacrifices, and those which exist as the stars, (12) these all were then resorted, to his body, who had assumed the form of a man. The demon was oppressed, by the hand of that giant bodied man, then. (13) He got fainted, and all his ministers ran away towards the ten directions. Then looking like Rigveda, the most worthy one, and decorated with the lotus garland, he resembling the mountain, gradually entered into the lower region. Dashgriva then got up, and called his three ministers. (14-15) You soon tell me, oh Prahasta, Shuka and Sarana. ! where has he gone ? When the chief of demons told like this, then the demons said to him. (16) That man, the destroyer of the pride of deities and the demons has entered here only. And by his foot sole the demon then entered. (17) And after making an entrance into it, then highly lustrous demon alone because of the boon from Brahma, saw there decorated with all ornaments. (18) and always celebrating festivals, devoid of fear, sportless, and possessing the lustre of the fire, and with four arms, and possessing huge bodily forms and marked by the signs of Shrivtsa (19) all of them had the similar forms, and all them were with red garlands and anointings. They all were free from, attachment and hatred, all mighty and were the masters of the universe. (20) They all were serving Janardana with dancing and singing and with musical instruments. They all had attained the vicinity, of that supreme God, by worshipping the human form of that disc-holder God. (21) There were crores and thousands in number. When the demon saw them, (22) the hair, on his body became erect, and then he went to another place leaving that place, And there too, he saw an abode with unparallel qualities. (23) There he saw on bed, that person, it (bed) was covered with white and very rich bed-sheet. (24) That man was

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sleeping, surrounded by the fire, and had his limbs, smeared with divine perfumes, and he was adorned, with divine ornaments. (25) And a chaste woman, who had put on divine garments, and, who was the unique ornament of three worlds, and who was matchless in beauty in world, and who was holding a small fan in her hand (26) had placed the feet of the disc holder God in her lap. Then he soon become desirous of seizing that chaste lady, from the clutches of the demons, forcibly (27) and at that time the veil got slipped, and that high souled one saw (him) and on seeing the chief of demons, the God made a loud laughter. (28) And by the lustre of that God, Ravana, the terror of the world, then fell on the ground like a tree, when its roots being cut off. (29) The God said to, that fallen, Lord of the demons o, demon ! get up as there is not the proper time, for your death at present. (30) You are alive at present, because oh demon ! you are favoured with a boon by the creator. Then, the frightened king of the demons told him. (31) Who are you, sleeping on the bed, and resembling the fire at the time of universal destruction ? when he was thus asked, he then gave a reply to the demon. (32) As why do you bother about me, oh Dashagriva ? As you are left undestroyed, by me since long ? Oh Dashanana ! you will meet with death, in the same way. (33) You will be out of lust, kidnap again by the same woman, to whom, you have desired to kidnap at present. And at that time, I will assume, the form of a human being, and oh Ravana ! I will kill you then (34) Oh demon ! (I will kill you) for the sake of this woman, having broad eyes, but you go now, Ravana ! When he heard these words from the God. he then told him. (35) Oh, Lord of the universe ! none is more blessed than me (myseif) in the three worlds, whose death will occur by your hand (by you) (36) My death will be glorious, and praiseworthy, as it will be by your hand. Then Ravana, with terrific valour saw his own limbs. (37) The entire three worlds, in the body of that omni-present god, and on seeing it, oh king ! Ravana's eyes were expanded because of astonishment. (wonder) (38) He considered very high of himself, and went out, when he was permitted by the supreme god, and then he left for his home. (39) That god Janardana, assuming four-fold forms has born as a human being, for destroying him. O king ! donot make quarrel (enmity) with him. (40) Rama, is Janardana in person while Sita is Lakshmi in bodily form, in the same way and

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so also are the highly famous Bharata, Shatrughna and Lakshmana the partial incarnations of Vishnu, and they must be known as possessing, the similar valour to Vishnu. Shatrughna has shown great valour at the time of killing Lavana. I consider, the righteous Bharata, more superior to him. (41-42) Those descendants of the Raghus, who have, immesurable Vishnu (Hari) as their protector, are not able to be conquered in battle, by the group of gods, by human beings by Yakshas, nor even by the Rakshasas, eminent snakes and not by demons. (43)

Here ends the Chapter 239 namely The manifestation of Mahapurusha (god Vishnu) to Ravana, in the words of Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

240. Spring (season) in Ayodhya

Shailoosh spoke : Oh brahmin (sage) I want to listen about, the destroying of Lavana in detail. As how did Shatrughna kill Lavana in battle ? (1) Nadayana replied : Oh king ! when Rama (son of Dasharatha) lived (ruled) in the irresistible Ayodhya, and once when the love increasing spring, was not over. (2) The spring, was not too hot nor too cool, was very pleasant and was loved by all the creatures, and when the bees, with sweet hummings were rested on the fully bloomed trees. (3) Where, there was heard profusely the cooing of the cuckooes, and the trees (herbs) were charming an account of sprouts, and the rays of the sun, were pleasing, and when the seasons decorated and the surface of the earth. (4) When the cuckooes were cooing, resting on the leaves and fore-branches of the mango trees, and when the travellers, who had desired to go on journey abroad, were returning back. (5) The bees, when were clinging to the mango blossoms, and when the love Lord person were firmly throwing the arrows of cupid and marked by his own names upon the bodies of the lustful ones. And where the wind (blowing from south) had shown every where his cleverness. (6-7) The river shining due to the sprout of the meadow grass, tossed by the gentle breeze, looked as if carrying with it the moistened waves. (8) When the spring had embraced, the bowers of the trees, from all the sides. And when the blosomed Palasha trees, showing redness (with flowers) themselves were showing their passion. (9) And when the earth worshipped by flowers and

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leaves, offered (made fallen) by the gentle breeze, bore the splendour of the sky void of clouds, at night, because of the gentle green grass on it. (10) And when, oh best among the gandharvas ! there was found beautiful sight in the cow pens, because of the delusion made by the new born and sweet loving and lowing calves. (11) And where, the cows, eager to see their calves, were moving quickly, enter at the end of the day, noisy with lowings. (12) Where the young cowheardesses, become highly pleased, when the calves who suck their mother's udders, with their tails raised up, are licked by their mothers. (13) And where the tender (sprout like) hands beloveds plucking the flowers, were not known, by their lovers, because they resembled the sprouts. (14) And where in spring the creepers, blown by gentle wind began to dance, on hearing the music, in form of the sweet knots of the cuckoos, and lute, in form of the hummings of bees. (15) And oh king ! when that spring season was over, then the summer season, looking like Lavana, and obstructing the paths, and with greatly expanded Palasha trees, began to torture the three worlds. (16)

Here ends the Chapter 240 namely The description of Spring in Ayodhya narrated by Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

241. Summer in Ayodhya

Nadayan said : And when the summer commenced, then the cluster of Jasmine creepers began to blossom, the movements of the travellers, was stopped, and the heap of sands got very hot. (1) The trees, were pervaded (crowded) with fully grown pomegrante fruit, and the sky as well as the interiors of the woods looked as if inflamed (burning) and the bowers of the woods (creepers) were looking bright, as they were rich with nice champaka flowers. (2) It was adorned, with the cluster of bees, rested on the Patala flowers, and had an ornament in form of lotuses, rolling on the ground, as they were embrace (touched) by the tormented she-buffaloes. (3) Where the lakes were stirred, by huge elephants looking like the mountains, the water was tasty like the cow milk and the mountains were covered by fog. (4) And where the ladies, with their limbs wet (smeared) with camphor and sandal paste, and putting on the armlets of the lotus stalks, delight their lovers, who have worn the garland of wood flowers. (5) Where the love-lorn

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person enjoy the love (increasing moon rays) and where the nights have, highly pleasing twilights. (6) And at the end of the night, the love lorn person become desirous of amorous sports, when they smell the cool winds blowing from the flowers (trees) and so fragrant (7) Where (in summer) the nights come to an end quickly, while the days pass slowly. And the rays of the sun become highly scorching on account of the Mithuna sign (zodiac) (i.e. Gemini) existing. (8) The rivers where have been very cool, as they are filled with the heap of foams of the stream of ice melting water and the mountains, are also cold because of the ice melting. (9-10) And where the lovers increase, the passion of their beloveds by fragrant sandal paste, as it is pounded nicely. (11) And oh king ! in which summer season, the mango trees are possessed of fruit, and which is the decoration of the year, the sages, being desirous to see, that chief of the Raghu race (group), went to Ayodhya. (12)

Here ends the Chapter 241 namely The description of summer while seeing Ayodhya, made by Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

242. Rama's instructions given to Shatrughna

Nadayana said : Then the doorkeeper (guard) told to Rama, who was seated in the assembly hall. "The sages residing on the banks of the Yamuna, are waiting (standing) at the doors." (1) The highly exalted, boon bestowers, and those who have burnt their sins, by practising penances, have come placing infront the glorious and brilliant Chyavana the son of sage Bhrugu. (2) On hearing the words, from the door keeper, Rama at once came out, along with the preceptor, to see the ascetics. (3) He, the highly lustrous one came near the group of sages, then he bowed down to the ascetics, and respectfully, made them entered into the house. (4) And offered to them, the water for washing the feet, oblations, and sipping water etc. along with seats, the respectful offering of Madhuparka as well as his own kingdom too. (5) They all accepted the worship, but returned the kingdom back to him. In the same way, they took the water of holy places, and various fruit. Then Rama asked them, about their steady welfare. After that, the highly fortunate Rama asked them, the reason, behind their arrival there (6-7) On hearing Rama's words, Chyavana replied oh king ! the

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demon named Lavana, who stays at Madhuvan, is torturing all the people. You try to destroy him. He daily takes as his food, ten thousand beasts. (9) So, oh highly fortunate one ! You order Bharata, Shatrughna or Lakshmana to destroy him, may then the worlds, become free from calamities (devoid of him) (10) in the same way, oh Rama, you construct an auspicious city in that large Madhu forest making a dwelling place there, to benefit the world. (11) You must destroy him, and o highly intelligent one ! should protect the groups of the sages. When he was thus told, then Rama, who was expert in laws, thought. (12) Lakshmana, with a stay in the forest has accomplished really a great deed, and Bharata, too has performed very important job, by protecting the kingdom. (13) So, I will send, today Shatrughna, with an object (desire) of destroying Lavana. Thinking so, Rama said to Shatrughna (14) O Shatrughna ! placing these sages in front, you proceed. Donot make delay and kill that wicked conduct and the sinful Lavana. (15) And after killing Lavana, you make the people inhabited (dwelt) there, and also prepare a charming city there. (16) And.O lucky one ! you live there, protecting the earth. There, I will make you installed, on the throne together with the sages. (17) Saying this much, Rama, along with the group of sages made his divine coronation, there then. (18) And the highly lustrous Rama, said to his dazzling brilliant brother Oh spotless one ! these four thousand horses, are meant for you. (19) in the same way, two thousand chariots and hundred excellent elephants, are also for you. Again ten thousand foot soldiers and the treasure of gold too (are kept for your use) (20) There will be commodity sellings shops, looking nice on account of various products for selling on way carry them with you and march, oh Shatrughna ! with sufficient army and vehicles. (21) O brave one ! our army is nicely maintained, and so is satisfied, healthy and polite. O delighter of the Raghus ! make him subdued by means, like Santva (appeasing) and Dana (bribery) (22) Really O Raghava ! the wealth and the friends and kinsmen will not be much useful there, where there exists the highly satisfied class of servants. (23) So, you make encamping of his army consisted of wicked persons and you alone, with bow in your hand, make a fight with the son of Madhu (24) The way in which that doubtless son of Madhu, does not come to know you, as being desirous of fighting with him, you approach him. (25) As if he will

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be invited for a battle, then he has no fear from death, and whom he sees, he is destroyed by Lavana. (26) Oh, delighter of the Raghus ! You enter into that gate (door) which is left unguarded because of his going for hunting, with this trident of god Shiva, and fight with Lavana. (27)This trident of Maheshwar is unfailing, and is left here. O dear child ! you carry this arrow, which destroys all other weapons. (28) Surely, with this arrow, you will destroy in battle Lavana. You, go with a desire to kill Lavana, when the summer comes to an end. (29) And when the rainy season commences, and when the big rivers have an increase in water, then, You make the lifeless body of the demon, fall on the ground with the arrow given by me. (30)

Here ends the Chapter 242 namely Rama's instructions (advice) given to Shatrughna, in the words of Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

243. The description of the Rainy season

Rama spoke : O young one ! Taking resort to the rainy season, which is noisy with terrible clouds, and in which the movements, of the travellers are stopped, and when the clouds become shaken (agitated) by lightning. (1) And when the clouds, bent cling down on account of the weight of the water, hide the sun and the moon, and when the lotuses became blossomed, by the stroke of rain water. (2) And in which season, the young beloveds with their trembling and fleshy breasts on account of the fear, from excellent clouds, give embrace to their lovers, which is mentally wished by them. (3) the land becomes, at that time pervaded (covered) with fresh grass, and looks decorated, with the insects like Indragopas. And the rivers full of foams, become increased and noisy due to the fierce flood. (4) And when the surface of the sky, looks bright and blue, as it is attacked by the clouds full of water, and the cranes looking like the stars in the autumnal season, make the sky charming. (5) The clouds, appearing at the commencement of the rainy season and putting on the bow of Indra, sprinkle the surface of the earth, with the streams of arrows in form of the flow (stream) of the water. (6) The row of trees, like Dhara, Kadamba, Bakula, Kutaja and Arjuna looks beautiful and shining, on account of the ripened rose apple fruit and the mangoes. (7) When the

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earth, tormented by the heat of the summer (sun) and made wet (sprinkled) by fresh water, emits its own fragrance similar to the perfumed garland. (8) And in this season, the peacoks, with beautiful and blooming plumages dance, when the clouds roar, like the sound of the drum. (9) Where the clouds in the sky are shaken (carried away), by the gentle wind, and the she-buffaloes, with udders full of milk when move, then in the early morning, the sweet jingling of the bells of those moving she-buffaloes is heard equally in the meadows of the grass. (10-11) And oh Shatrughna ! in which the natural spots of the ground, look at the surface of the earth, filled with water, as if in form of the non-winked eyes, of the spotted antelopes. (12) The pleasing shower of the rain, bright due to the multitude of drops, force the young ladies along with their lovers, o delighter of the Raghus ! to leave (that place) (13) The rivers (in which season) are beyond crossing, and so the kings avoid the wars, but the sky looks as if it is engaged in battles, because of the umbrellas in form of the flocks of cranes. (14) The earth is void of rites, auspicious or unauspicious like marriages, to be performed with pleasure, as the delighted citizens, have followed the priests, who have left for a period of one year. (15) The kings when become disturbed, then making the people (staff) made in Shakra's (Indra) honour, fixing in the ground. And the earth is shining more on account of the mountains, covered with fresh, green grass, and with their summits looking like blue clouds. (16) Oh prince ! you take resort (advantage of) to this rainy season, where the entire group of the pea-cocks dance by the roaring clouds, and at that time, you approach with a bow, (encircling) to the gate of the son of Madhu, and kill him (Lavana) (17)

Here ends the Chapter 243, namely 'The description of the rainy season' made by Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

244. The description of the autumnal season

Rama said : And killing that wicked demon, in the rainy season. You move on the banks of the river Yamuna, and pass the autumnal season, till Lord Janardana is in the state of half contemplation and half sleep. (1) (In that season) where the rivers, with shining sands, look more charming and are adorned with the swans and are filled with very tasty and cool water. (2) And where

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the lotus lakes, (plants) are decorated with lotuses resembling the rising sun. And when the water of the lakes in sweet and cool. (3) And in which season, the water lily plants look as if at the very pure sky, with the eyes in form of blue lotuses, having the petals (leaves) beautiful like the eyes of the excellent ladies. (4) and where the moon moving at midnights, in the sky-lake vast and beautiful, on account of it, studded with stars, looks like a swan. (5) Holding a great bow, and equipped with the arrows, the Bana plant, as it is fully blossomed, looks as if covering the surface of the ground, in autumn with shower of Bana flowers (arrows) (6) And when the mind becomes pleased, in the thickets of the trees, which are beautiful with jati (Jasmine) flowers, and shining by the Bandhujiva flowers. (7) The land, with the (ripe) grain (crops) bears excellent splendour, and the sparrows, being delighted move in the row of fields, possessing (ripened) grain. (8) When the rivers, putting on garments, in form of Kasha flowers, and breasts in form of the ruddy geese, and smiling in form of the knots of the cranes (swans) make a profuse increase in love (passion) (9) The ponds become difficult to be seen when even by the clever persons, because of the mass of pollens, dropped from the white lotuses, when they are shaken by the swans. (10) All the mountains, where the white clouds cling (stay) are looking as if they are imitating, the bright splendour of the mountain of snow (Himavan). (11) And passing the autumnal season,there when the land is with nice lotus lakes having abundant blue lotuses in them, and is decorated with ripe (matured) fields, then in the winter speason, you should arrange for the construction of the town there. (12)

Here ends the Chapter 244 namely the description of the autumnal season, made by Rama while giving instruction to Shatrughna, and told in the words of Nadayan to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

245. The description of the winter

Rama said : When the lotus-eyed god, Vishnu, gets awakened in winter season, then you must start for, inhabitating the city or a village. (1) (The winter in which), it looks attractive due to, the orange fruit being ripend and where rivers are pervaded with the

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frost, and when the fields are made cut off the grain, and when the bees are with corpulent belly. (2) And when the people, are engaged in storing (the grain) and where there arises the time for the kings, to be indulged in wars, and the season in which, the earth looks nice, as it becomes void of mud, and where the water-reservoirs, are full of sweet (tasty) and cool water. (3) And in which, the long nights are very comfortable (pleasing) for amrorous sports, and so the nights, capable to bear the embraces made during sexual enjoyments, are liked much by the youths. (4) Where, the angry proud young women, give up their anger (pride) under the pretext of cold, and themselves, give the pleasing embraces to their lovers. (5) Where the water of the fountain, is pleasing to the gandharvas as it becomes hot moderately. And the season in which the wind blows in excess, and the surface of the earth becomes bluish (green) (6) When the river bank looks vacant, as the stay at it, becomes checked (stopped because of cold), and the season, where the difference between worth and worthlessness is not known, and in that season which is loved, by the lovelorn persons. (7) And where the sugarcanes, placed by the persons in the crushing machines, look uplifted and lowered, like the fates of human beings. (8) Where the brahmins worship, and give the oblations of the first fruit to the fire, at the end of the rainy season, and where the farmers, in the same way enter into the fields, being delighted. (9) And in which the houses become, moderately hot, due to the sigh-breathings of the cows, and where the noise of the brahmins, studying the vedas, gives pleasure to the men. (10) The molasses is prepared, where by boiling the sugar, and where the fire gives pleasure to the creatures, and the season is pleasant and very cool. (11) Where the men, move by putting on long upper garments, and the wealthy people look charming because of their limbs, smeared with saffron. (12) As the sun is of gentle rays, the youths, particularly desire for hunting, o young one ! this season is proper for controlling their horses. (13) In which the buttermilk, of the she-buffaloes, which are healthy by eating the red coloured food grass looks fragrant with excellent orange fruit, and is mixed with smell, colour and juice. (14) Where the sugarcanes, are cut into pieces, and the roots especially when they are crushed (pressed) become more tasteful (juicer) (15) When the people become ready for rites like the investiture with the sacred

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thread, marriages etc. and when the lotus-eyed god gets awakened, and when the sacrificial ceremonies are going to commence. (16) Oh dear Raghava (Shatrughna), at that time when the eminent horse and elephants are delighted (happy), you must perform the rites of laying the foundation for dwelling, and then, you should start with the preliminary action, of the city for the welfare of all the people. (17)

Here ends the Chapter 245 namely The description of the winter made during the instructions of Rama to Shatrughna and told by Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

246. The desparture of Shatrughna

Rama said : And when the cold season where the sun is loved by all, and where the faces of directions become, difficult to be found, on account of the covering of the frost-mass, over them commences. (1) The season, which is fragrant due to cluster of trees, rich with the nicely ripened citron fruit, and which has the bright splendour of the fully blossomed flowers with nice colours. (2) When all the gems, in form of the abundant grass, possess the snow fall over them, and the flower are very cool, and when the saffron, and agallochum are wished, by the people. (3) Where the young ladies, having their limbs, wet with safforn, and with fleshy and elevated breasts, give up their fear, arising out of cold, when they are embraced by their lovers. (4) Even the wise ones too become doubtful of a reservoir, filled with water, on account of the parks with blossomed linseed flowers, and pure blue lotuses. (5) Where the cluster of the trees, look charming as they are endowed with jasmine and Madhya (Mahuda) flowers, and where the sarala (pine) trees are dropping plenty of leaves, and which is decorated with Nameruka flowers. (6) And in which season, when the sun proceeds (to move) towards the north, leaving the southern direction, then the southern direction released as if the sigh breath. (7) The fragrant, and charming sprouts when adorn the wood lands, and the beautiful arrows of the cupid, make increase in the passion of the lustful persons. (8) Where the sweet noise produced by the teeth, eating the grass by the horses, make an incrase in the delight (passion) of their masters. (9) Where the aquatic creatures living in the pure lakes, and making sweet noise of the lips of the

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horses give great pleasure to the travellers. (10) And where o dear brother the lovelorn persons, give great delight to their beloveds, by giving them holy, fresh and fragrant citron flowers. (11) And in that season, in which the roaring of waters in the wells, lakes, ponds, and fountains make the city highly trembled. (12) In that winter season, you prepare an excellent dwelling for you, and make your entry into it, which is constructed by the architects, with the help of instruments and according to the rites prescribed. (13) And oh you, having lotus like eyes ! you stay, there protecting the earth with righteousness, and oh best of men ! you must always, think of law (righteousness) by heart. (14) So, oh prince ! get ready (get up) and soon proceed to get a victory, may you attain, the bright prosperity. May gods protect you, all the time, now go to place your foot on the head of the mass of enemies. (15)

Here ends the Chapter 246 namely, The journey (departure) of Shatrughna to Lavana, during the advice of Rama, given to Shatrughna, and narrated by the Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

247. The killing Lavana

Nadayana said : Thus, on hearing the words of Rama, he (Shatrughna) said well and then he quickly bowed down, to the feet of Vasishta as well as of Rama (1) placing a head (in front of) the highly lucky sages, led by the son of Bhrugu (Chyavana), and himself followed by the above said army, the prince with terrible valour went out. (2) He came to the hermitage of Valmiki, and passed that night there. There he paid homage, to the sage Valmiki and got worship in return from him. (3) The day, on which Shatrughna had come to the hermitage of Valmiki, on that very (same) day, Janaki had given birth to two sons. (4) Being delighted by Sita's delivery (child birth), he the delighter of Raghus slowly crossed the river Yamuna (daughter of Sun) when the heat (summer ?) had almost come to an end. And making a camp, as per rules, on the bank of Yamuna, he entered into the forest of Madhu, along and with a bow in hand. (5-6) And, after entry, the valiant hero, with his bow stretched, stood at the door of the abode of Lavana, with a desire to fight (battle) (7) He, at that time, saw the son of Madhu (Lavana) with a heavy weight deer, and coming

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there, by killing, thousand of deer. (8) He had round, ugy and dreadful eyes, and had the upper lip, torn by teeth, and had the face terrible on account of large tooth, and had the harsh look like that of an elephant. (9) On seeing, he spoke very harsh to Shatrughna, and the wicked souled demon, rushed towards Shatrughna, with a desire to kill him. (10) He left those thousand of deer aside, and became ready to throw the trees. And then that Lavana made a terrible shower of trees. (11) But the son of Sumitra (Shatrughna) cut off, those hundreds, and thousands, with his arrow. And when the huge stream of the trees, was thus made cut (destroyed), Lavana, the subduer of the enemies (12) cruelly injured Shatrughna, the destroyer of gods' enemies, with blows of his fists. And Shatrughna lost consciousness, because of the first strokes. But Lavana, as he was destined for death, did not catch (hold) that trident. And took (carried) those many deer, at home. (13-14) That descendant of Raghus, got consciousness at that time, and he again, stood at the door, by stretching his bow. (15) Then he made the demon, covered with the stream of trees, and made him adverse to himself, by constantly cutting off the trees with arrows. (16) Then he fixed the arrow, given by Rama to the excellent bow-string and the highly lustrous, Shatrughna then torn him. (17) The whole world began to tremble, when he fixed the arrow to the bow, and the lotus born god Brahma made it consoled then. (18) The demon, with his chest torn, by the shootings of the arrow fell on the earth,lifeless, as the mountain falls on earth, when injured by the thunder bolt. (19) And as soon as that demon, frightening the gods, fell down on the earth, the whole world became void of danger (terror) within a moment. (20) Then the gods, along with Brahma, came to that place, and Shatrughna, worshipped them, then they said to him. (21) The gods said : O Shatrughna, choose a boon, mentally wished by you, from us, as you have removed our fear, by your excellent trident weapon. (21-22) And when you have destroyed, that wicked demon Lavana see, this excellent trident of lord Shiva has gone disappeared in the sky. (23) Shatrughna replied : I will construct (dwell) a city in this place, by Rama's order, You soon bless me, with this boon that it becomes completed within a month period. (24) The gods said : It will meet completion, and oh strong minded one ! it will be a lasting (unshaken) too. That city by name Mathura will be sacred,

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charming and auspicious. (25) Nadayana said : Saying so, all the gods, swiftly left for heaven. And then Chyavana, along with the army came to that place. (26) He congratulated (honoured) Shatrughna, and soon left for his hermitage. And highly glorious, Shatrughna did all, what Rama had said to him. (27) He made a city dwelling, and then entered into the house in the same way, and lived there for twelve years. But when there occured the occasion for gods' mission. (28) He again went, to the hermitage of Valmiki, to see his brother. There the righteous souled heard, the auspicious life story of Rama, composed by the delighted Valmiki and sung by Kush and Lava. He stayed there for one night and then seeing Rama. (29-30) He lived there for five nights and was again sent back by Rama to Mathura, and there the expert in laws protected the earth. (31) Shatrughna is liked this, but Bharata is even more superior to him, and therefore, you donot desire a war, with that high souled Bharata. And (know) those descendants of Raghu, whom the eminent monkeys' help, are always invincible. (32) they with their leaders like, Sugriva, Neela, Angada, Hanuman, Sushena, Mainda, and Dvivida are very strong, have the bodies like the mountains, are indulged in battle against gods and demons, are invincible in battle. (33)

Here ends the Chapter 247, namely 'The killing Lavana' in the words of Nadayan to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudhamottara.

248. The dynasty of Pulaha

Shailoosh said : I wish to hear about (the creation of) the progeny of Pulaha in detail, in whose race, the monkeys arrogant with might, are born. (1) Nadayana replied : Kashyapa, through his wife krodha (or out of anger) created ten daughters, who were by names Mruga, Mrugamanda, Hari, Jamna, as well as Ira, Bhoota, Kapisha, Damshtra Surasa and Sarama and Kashyapa, gave them in marriage, to the high souled Pulaha then. (2-3) I will describe to you, the progeny of all of them,you know them from me. Mruga gave birth to Mrugas (deer) and, Enas (a kind of deer) and hares. (4) along with, Rurus, Prushatas, Nyankus and Shashakas. While Mrugmanda, gave birth to Srumaras, Gavayas, and the buffaloes and also to Chamara, Ushtra (camels), boars, rhinoceroses, cows as

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well as asses. And Hari gave birth to, Vanaras (monkeys), Golangoolas to gether with kinnaras. (5-6) And also to frogs, mungoose, and she gave birth also to those others who live in holes. While Tamra, gave birth to five daughters, and they became the wives of Varuna. (7) Pulaha, the best among the righetous persons, and the treasure (store house) of penances gave in marriage Syeni, Bhasi, Krauchi, Dhrutrashtri and Shuki to Varuna. (8) There, syeni gave birth to a son named sampati, and also she delivered Jatayush, proud with strength and who was king of vultures. (9) While sampati gave birth to falcons, as well as grudhra vatas. The sons of Bhasi are known as Bhahas while those of Kraunchi are famous as Kraunchas. (10) The sons of Dhrutrashtri, are known as swans and also as Dhartrashtras. They possess the faces like those of the cranes and, those who move in water. (11) While the sons of Shuki, are known as shukas, and they are also given the names of birds. That wife of Kashyapa who was famous as Ira, she gave birth to an elephant, who was ever ready, for gods work. The sons of Bhoota are famous as Bhottas, and they are devoted (attendants) to Lord Shiva. (12-13) There are sixteen families like Upavira, Ullokhalika, Ashyakarna, Kushandika, Pansu, Panipatra, Chaitanya and also Soochi mukhas, and shoshanikas. The creatures with various shapes (forms) and gestures take birth in these families. (15) He fixed abodes for them, in places void of trees(?) in streets, on cross ways, and in caves, and made them disappeared when they get highly tormented. (16) And also blessed them, with superhuman faculties like Anima, Laghmia, Prapati and where there is Kamavasita. The sons of Damshtri, are known as the Damshtrins, in the world. (17) While the sons of Sarma, are sarpas (serpents) as well as all kinds of insects, she had two dog sons by name Syama and Dhavala. They were highly strong, and valiant and became the servants (attendants) of the God of death. Thus, I enumerated to you the progeny of the daughters of krodha. (18-19) The wife of Kashyapa, known by the name of Surbhi, had two daughters, younger to Shoodras. (20) Oh king ! they were the two gandharva ladies, by name Rohini and Bhadra. Kashyapa, the high-souled one, gave both of them to Pulaha. (21) That great ascetic Pulaha begot,

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through Rohini, Suroopa, Hemaroopa and Sarva Kamadugha. (22) These ten, observing the vow of celibacy, are famous as the cows. You hear from me about, their spiritual (sprung at will) progeny, respectively. (23) They are the cows, she-buffaloes, she-goats, she-sheep, to whom-gandharvi gave birth, together with horses speedy like the wind. (24) Pulaha gave his two beautiful daughters Garudi and Mayoori, to the high-souled Garuda. (25) There Garudi gave birth, to the dreadful and chivalrous Suparnas. While Mayoori gave birth to birds like peacocks. (26) Those who are born in the race of Garuda, you know them all, as the snake eating birds. Now listen about the Suparna Garudas. (27) (They are) Survarnachooda, Naga, Daruna Choodatundaka, Anil, Anal Vishalaksha and Kundal. (28) And also Karkasha, Dvajavishkambhi, Vinata, as well as Vamana, along with Vatavega, Dishachakshu, Nimisha and Animisha. (29) Again, Trivara, Spatavara, Valmiki, Vipuki, with Daityadvipa, Saritdvipa, Sarasa and Padmaketana (30) with Sumukha, Chitraketu, and oh spotless king ! Chitra, Barha, Megha. Satkumuda, Daksha, Sarvabhuk and Sama bhojana. (31) And also Gurubhara, Kapota, Poorventra, Chitrataka, Vishnugandhs, Kumara pari barha and Hara. (32) With Ashvambara, Madhuparka, and Hemavarna, Malaya, Matarishva and Nishakara (moon) and Divakara (Sun) (33) I have described these descendants of Garuda, as per the regions. This is the family, of the blessed Suparnas, oh best of the kings ! (34) All these are endowed with prosperity, and possess the marks of Shrivatsa (Shri Vishnu). Oh Shailoosh this family is really praiseworthy and is patronized (accepted) by Vishnu. (35) Vishnu is their presiding deity, and Vishnu alone is their resort. They always keep (have) Vishnu, cherished in their hearts, and Vishnu is the final (highest) resort for them. (36) I have thus described to you, this generation (race) of Pulaha, consisting of his sons and daughters. Where the most eminent and valiant worthy Garudas (birds) as well as heroic monkeys have taken birth. (37)

Here ends the Chapter 248, namely The narration of the dynasty of Pulaha, narrated by Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmootara.

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249. The narration of the kings in each generation

Vajra said : You have described to me, the creation of all the creatures, which destroys all the sins, during the course of your conversation (many tales). (1) Now oh ! descendant of Bhrugu ! you now tell me as a deviation about those kings, o worthy brahmin ! who protect the three worlds. (2) Markandeya said : The creator, after producing the various generations, in this way, he then himself installed, the kings on each dwelling place. (3) As, he installed Soma (Moon) the kingdoms of herbs, brahmins, constellations, and of sacrifices, and penances, (4) In the same way, he made Daksha, the son of Prachetas, as the king of all the Prajapatis (creators of various progeny) and Dhoomra, of all the monkeys, as well as of white bears. (5) He appointed the cupid, as the chief (king) of mind, of all the senses and of nymphs. And made Prahlad, as the king of all the demons, while to Yama, he made chief of all the manes. (6) And Varuna was installed, as the king of water as well as of those who live in water. And the eldest of Vishravas (Kubera), Naravahana kubera by name was appointed as the king of Yakshas, demons, kings and of treasure. While very strong Viprachiti, was made the king of demons. (7-8) He installed Shiva, the God with trident in hand, as the chief of all semi-divine creatures and of evil-spirits. Himavan was installed as the king of the mountains, and sea (treasure of salt) became the master of rivers. (9) And he made, Bharata Varsha as the chief among all other islands. While the tasty water was made as the king of the ocean, and the Ashvattha (holy fig)tree was installed, as the chief of all the trees. (10) Energy was made as the lord of all the actions (deeds) while Meru was made as the king of all the mountains, Chitraratha, was installed as the king of Gandharvas, and Garuda of all the birds. (11) The (divine horse) Ucchaishravas become, the king of horses, and the excellent bull, of the cows. Gold, was made as chief among all the gems while barley among all the herbs (plants). Among all the worlds, the Satyaloka was made the head and Rasatala was made as the head of all the worlds, under the earth. And Yajurveda, particularly was made, as the most eminent (precious) among all the scriptures. (12-13) And oh, best of Yadus ! Gayatri was appointed as the chief, among all the spells and metres. The tiger was appointed as the king, of all the animals, and

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Takshaka, as the king of all the serpents. (14) He installed Airavata as the lord of all the elephants and religion (moral code-conduct)) was made as the king of all happiness. Vasuki, was appointed as the chief of all the snakes (Nagas) and Bhrugu as the king of all the sages. (15) Goddess of knowledge (Sarsvati) was made as the chief of all the Vidyadharas, and planet Rahoo, was made prominent among the calamities and Sun was made, as the king of all the planets. (16) And the period of one year, was installed as the king of time (kala) and its divisions. And fever was made the chief of all the diseases. While the Sun and the Moon were installed as the kings, on the kingdoms of the human beings (men) (17) And oh best among the kings ! Brahma, himself has installed, those both (Sun and Moon), in this Bharatavarsha, in past when there had commenced the Vaivasvata age of Manu. (18) And therefore, even to-day the kings are born as a part of their portion. Then he installed, Indra (performer of hundred sacrifices) exalted Lord of three worlds, by making combined all the kings. (19) Vajra said : O chief among the Bhrugus ! How was that high souled and destroyer of the enemies of gods, installed upon the kingdom, by all of them being united ? You tell me this, as I owe the devotion (respect) to that destroyer of the enemies of gods. (20)

Here ends the Chapter 249 namely The narration of the kings in each generation made by Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

250. The coronation of Shakra

Markandeya said : Brahma, took (carried) with him, the group of kings, narrated before, on the excellent mountain Sumeru, splendid on account of various shining jewels. (1) And he installed the son (delighter) of Kashyapa, on the kingdom of gods. And created the brilliant Aditya (Sun) void of sins. (2) At the occasion of his installation, Visvakarma gave him an excellent chair of state, which was lovely, dazzling with gems, and was assuming forms at will and was auspicious. (3) Then, the preceptor of the world, Brahma, himself instructed him (or made him seated) on that place, and then he crowned Shatkratu, over the soverignty of the gods. (4) Brahma, Vishnu, Shambhu, Sadhyas to-gether with Marut groups, And Adityas, Vasus, Rudras, Visvedavas and the

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class of Maruts. (5) Along with the Bhrugus, Angiras, Sadhyas, both the Ashwins, who are the worthy physicians, and the sages who were highly fortunate, and who were the spotless and omniscient. (6) And the ocean and the rivers, lakes, holy places along with the Gandharvas and damsels came there with water (to sprinkle him) (7) Keshava held the umbrella, round like the moon on his head. While the Moon and the Sun held two white and small chowries. (8) While Varuna held the golden vase (pitcher) and God Yama held the staff. And Menaka and Rambha held charming fans. (9) Brihaspati, the preceptor of gods sacrificed in the fire as per precepts. And then Pulaha himself gave him, with love the elephant, named Airavana, who was intoxicated with rut, and had four tusks, to use as his vehicle. And Pulaha gave white horse, to his own son. (10-11) He also gave him, thousand of horses, of tawny colour and speedy like the wind. And the goddess of prosperity, out of love, gave him an excellent chariot. (12) And Agni fixed (placed) the banners, looking like the rainbow, afterwords upon that golden chariot. (13) Wind (Vayu) united him with a flag while Shamkara with a snake. And the preceptor of the world Brahma, himself fastened a crest (crown) on his head. (14) Oh spotless one ! at that time, God Shiva (having unusual number of eyes) gave him two shoes, while oh son of Yadus ! Shukra gave him a sword, with pure lustre. (15) And worthy, and the preceptor of the worlds. Himalayas himself gave him, eminent sandal materials as well as various perfumes. (16) And ocean himself gave him, very nice and precious jewels, while the seasons, gave him flowers and fruit. (17) At that cccasion, the gods along with the gandharva began to dance, while the troops of damsels, began to sing. And the whole world animate and inanimate (three worlds) became pleased and propitiated. (18) The fragrant wind, carrying with it the entire perfume blew there. He then propitiated the preceptor Brihaspati, with abundant and excellent gifts. (19) And then, he made all the brahmins satisfied with a gift of excellent things. And bestowed on all the creatures, the super human (mental) power for seven days. (20) The three worlds, became free from diseases, death, old age, and grief and for one week, those who dwelt in hell, were released from all the pains. (21) In short, the entire three worlds, all animate and inanimate became delighted. Then he (Indra) with a crest on head, and with nicely

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smeared limbs, and adorned with excellent ear-rings (22) and putting on silken garment, and decorated with white garlands, the performer of hundred sacrifices (Indra) possessed, the splendour of the moon, residing in silver (conch-shell) (23) All the gods, bowed down to Shakra, seated on the auspicious state chair, and oh great king ! he has proclaimed as victorious, by a staff-holder God then. (24) The sages, as well as the Gandharvas and damsels, praised him. Then the destroyer of the God's enemies, performed the rite of touching the auspicious objects. (25) As the fully filled pitcher, flowers, jewels, ghee and coagulated milk, along with fruit, the coconut and the excellent products of the earth. (26) He also touched the auspicious symbols, made on ground with rice, and the auspicious rounds and also to gold. Again he touched, those things made carved from the gold, and the water of all those best rivers, and to the holy durva grass, mirror and ghee. Oh delighter of the Yadus ! righteousness, truth, trident and energy all being embodied served that highly fortunate Shatakratu and elegance, prosperity, fortitude, faith, magnificence, intellect, accomplishment, thinking (27-28-29) Perception, bashfulness, vapu (form), peace as well as absence of envy, then began to attend the mighty God who was the lord of all the kings. (30) Then he bowed down, to his father, mother, Shanker and Hari, and also to Brahma, who is the boon bestower and modest, and oh descendant of the Yadus !, he bowed down to the sages. (31) He then mounted, on the dazzling chariot (golden) being driven by the charioteer Matali, and destroyed in battle those enemies of the gods. (32) And he protected the three worlds, oh delighter of the Yadus ! I have told you about the coronation ceremony of Shakra. (33) This coronation description must be heard at the time of going to pilgrimage, while entering into the new dwelling in marriages and on highly auspicious days. (34) This (description) is pious, auspicious, blessed and it brings delight to the ears. It destroys the prosperity got by unfair means, and removes wicked dreams and sins. (35) Oh, best among the kings ! those persons who listen to the installation ceremony of the enemy of the demon Bala (Shakra) on the occasions of auspicious days, they get Dharma (righteousness), Artha (wealth) and Kama (love) and their diseases are desroyed, and they achieve the eminent fame. (36)

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Here ends the Chapter 250 namely, The coronation of Shakra in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara

251. The birth (origin) of the elephants

Vajra said : What did the king of the Gandharvas ask again to the brahmin Nadayana, on hearing about the progeny of Pulaha ? (1) O spotless one ! You will also get delight, while describing this, which is like nectar to the ears ? As you are said as the treasure of knowledge by brahmins, expert in vedas. (2) Markandeya said : after hearing about the race production of Pulaha, the worthy gandharva, again asked to that brahmin, about the origin of the elephants in detail. (3) Shailoosh said : Oh highly lucky sage ! I want to hear in detail, about the origin (birth) of the elephants, as the elphants, are very dear to me. (4) Nadayana replied : When Aditi gave birth to the Sun, having radiant lustre. (5) Then Kashyapa himself, saw that egg after producing it. But on account of excess of lustre, when he could not find the child. (6) He said to the goddess (wife Aditi) is the child in this Semen virile (egg) dead ? Then that brilliance (lustre) made the whole world illuminated with light. (7) Therefore the worthy brahmins has proclaimed his briliance (State of Martandhood). The Brahmin carried those two shells of the egg, and place them seperately and he sung the 'Rathantara' (metre). And slowly made those too, entered into the water, with a desire for progeny. (8-9) He placed those two egg-shells in the womb of Ira, then she gave birth to the elephants. They were eight in number, and were very strong, you hear from me, the names of those elephants. (10) They are- Airavana, Padma, Pushpadanta, Vamana, Sapratika, Anjana, Nila and the elephant by name Kumuda. (11) They have been the chariots. (vehicles) respectively of Shakra etc. and of the presiding deities of directions. It is said that in each race of them, there are four species. (12) Just as Bhadras, Mandas, Mrugas as well as oh king ! Samkiranas. The Bhadra elephants are said, as best among them, while the Mandas, are of middling qualities (mediocre) while the species of Mrugas, is considered of low qualities, and oh best of the kings ! the samkiranas are said, because of their varieties. Now, I will tell you, about the characteristics of Bhadra, Manda and Mruga species. (13-14) The characteristics of the

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Samkiranas, are also blended (full of varieties.) They have their lips and head concealed, fair eyes, and broad and extended face and trunk tip. (15) The great elephant is tall, has sharp power and is subdued by means of conciliatory words. He has reddish palate and eyes, glossy, tolerate (patience, as well as of nicely sitting mode. (16) He is expert in grasping the meaning, and strong. These are the characteristics of a Bhadra elephant. While restive, fearless, difficult to be subdued, and having a big belly, and long penis and along trunk tip, as well as nicely distinct neck, these are the marks of a Manda elephant. He is steady, plump, with thick hair, and has a long tail, and also a long tip of the tongue. He is with tawny eyes, and has a sharp navel. While short, with dry neck, and having a dry chin and timid and glutton. (17-18-19) And with short blunt nails, and wicked intelligence as well as the habit of following the herd, are the characterstics marks of a Mruga elephant. He has a long tongue, and long tusks, and also a long girth, as well as sitting. (20) He is capable of bearing the difficulties, and eats after a long interval., This kind of the elephant must be known as of Mruga species. While an elephant possessing the mixed characteristics is famous as the Samkirna one. (21) Now onwards, I will describe to you the eight dwelling forests of the elphants. There is a big forest in midst of Himavan, Prayaga, Lauhitya and Ganga. (22) in east, which is the forest of Airavana, where dwell the elephants, who slightly possess, the colour of lotuses, who are swift (smart) and have big heads. (23) They are with ugly nails, having fair forms, and are possessing ichor, in small scale while among Unmatta Ganga, Tripuri, Dasharna and Mekala, there is the forest named Kairush which is particularly the dwelling abode of Padma elephants. They are short, terrible blackish, and roar highly and loudly. (25) They have few drops of rut and know very well the meaning. And the forest meant for Pushpadanta elephant is famous as Dasharnak, which is situated among Bilva-Shaila, vetravati, Dasharna and Mahagiri. The elephants born there, are of good conduct, are blue black like the clouds, and look nice, on account of small drops of rut (or small rounds on body) (26-27) And have plump trunks as well as necks. While the forest, for vamana elephant is known as Margareyakam, and is situated amidst pariyatraka, Vaideshya, Narmada and Brahmavardhana. These elephants are of proper size, have eyes in middle, and are of swift

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move, and have fine forms (figures) (28-29) They are famous by the names of Karenu (She-elephant) and are fragrant. While the forest famous for the elephant supratika, is known as Kalesh, and is situated amidst the vindhya, Sahya, Utkala and the Southern sea. These elephants have nails round like the curved bow, and are of fleshy and short necks. (30-31) The elephant residing there possess thin skin , are high, long and are looking like the lotuses. While the forest meant for the elephant named Anjana, is known as Aparantaka and is situated, amidst Sevadesha, Samudra, Premahara and Narmada. (32) The elephants born there have fleshy and broad tusks, are of huge figures, and are very powerful. (33) And they possess reddish palates, lips and tongues. And oh king ! among Kushasthali, Avanti, Arbuda and Narmada, there is the forest named Saurastra, which is said of Nila elephant. The elephants born in this race are fierce and of short figure (body) (34-35) And have thin and harsh skin, abundant hair and they donot pay head to training. While the great forest named Panchanada, and meant for kumud is amidst Himavan, Kalika, Sindha, and Kurujangala. The elephants born there have tusks distinct and in front, and are void of impurities. (36-37) These elephants are endowed with rut, and are made difficult to be subuded. (38) Thus, I narrated to you the eight families as well as the eight forests of the elephants. Now, what more shall I say to you, tell me, oh you having broad and red eyes. ! (39)

Here ends the Chapter 251 namely The birth (origin) of the elephants in the words of Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

252. The birth (origin) of the monkeys

Shailoosh said : You describe to me in detail, the birth of the monkeys, who has adorned, the race of Pulaha. (1) Nadayana said : Pulaha had the wife named Hari, who was the daughter of Kashyapa. She gave birth to the monkey named Sveta, by Pulaha. (2) And Sveta, produced the monkey, named Urdhvarashti then, in the same way that Urdhvarashti became the father of Vyaghra(tiger), and of the son Sharabha (deer) in the same way. (3) While Sharabha, became the father of Ruksha (bear) and Simha (lion), and Ruksha produced the monkey (vanara) And Rukshi gave birth,

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oh king ! to the bears. (4) The monkeys were huge bodied and were hundreds and thousands in number. Those highly powerful sons of gods were born, in whose families (5) (They) were born to help Rama, who was desirous of destroying Ravana, While the bear sister of Ruksha by name Rukshi, gave birth to two bear sons of Prajapati, namely Dhoomra and Jambavan. there Jambavan produced cat who had fierce valour. (6-7) And the highly powerful cats, were born in the race of Marjara. And glorious Prajapati, himself gave his sprung at will daughter, who was endowed with beauty and youth to the lord of bears and apes. Once Shakra fell in love with her, and then Vali was born. (8-9) Again, Sun (very brilliant God) himself loved her, and that lady with beautiful waist, gave birth to Sugriva by Bhaskara (Sun) (10) There, Vali the chief of the monkeys, was endowed with powerful heroism, and who was killed by Rama and he (Rama) then had installed Sugriva on throne. (11) All the monkeys, born in divine origins were under his sway (command). Angada was the son of Vali, while Hanuman was the son of Vayu (wind) (12) And exalted Neela, was the son of Vahni (fire) while, Nala was the son of Visvakarma. Sushena was famous as the son of Dharma, and Rishabha was the son of Garuda (eagle). (13) The valiant Mainda and Dvivida were the sons of both of Ashwins. Again Dhoomra, Jambavan, Vegadarshi and Vanara, were the highly eminent sons of Mrutyu (death) and were valiant, like the death. And Gaja, Gavaksha, Gavaya, Sharabha and Gandhamadan. (14-15) There were the five sons of Yama, possessing dark bodies, red cheeks and tails like that of the cows and were very strong. While, two sons of the Sun (Bhaskara) were named one as Sveta, and the other one as Jyotirmukha. (16) The valiant Hemakoot, was the inferior son of Varuna, the bears, monkeys and the apes were other gods' sons. (17) And they were the kings, (flocks) of one lac herds (groups), and were possessing fierce valour. They stay at Himavan and Meru, and on Sveta and Neela mountains too. (18) While some of them, stay at the mountains like Shrungavan, Malyavan, Vindhya and Rukshvan. They always dwell on the mountains like Sahya, Rishabha and Gandhamadana. (19) and in vicinity of the sea, as well as in seven islands. They all are well-versed in vedas, are powerful, heroic and devoted to righteousness. (20) They are expert in science of politics, and are clever in all the scriptures. They are well trained

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Vigorous, proud and devoted to moral laws. (21) They were friends of worthy Rama, who is desirous of killig Ravana. Those who have in past defeated thousands of elephants, resembling the summits of the mountains, in the battle between elephants and monkeys, and which was full of mud in form of oozing of blood. They the heroic friends (help) of worthy Rama, are also helpers of Bharata. And so you give up the idea of war, with that high souled Bharata. Bharata, who is expert in the usages (knowledge) of all the weapons, is valiant in battle and who is self restrained, and dutiful towards Rama, and who is superior to even Shakra, by his excellent valour. (24)

Here ends the Chapter 252 namely The birth (origin) of the monkeys narrated by Nadayana, to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

253. The battle between the elephants and monkeys

Shailoosh said : For what reason there was originated enmity between the monkeys and the elephants ? And what type of war it was, you tell me, who am asking you. (1) Nadayana replied : I have mentioned to you before, about the eight forests of the elephants, which consisted in the ninth division of Bharatavarsha. (2) Oh king ! there dwell in all the islands and in all the divisions, and in forests, seperately the worthy elephants as well as the monkeys. (3) And the monkeys, protected there the trees, while, o king ! the elephants made trees fall in sports (out of pleasure) (4) And when the trees were thus made fallen, then the enarged monkeys abused the haughty (mighty) elephants, often. (5) And when they injured (killed) the elephants, then the strong elephants, began to kill the monkeys, hundred and thousand in number. (6) Thus the enmity between the monkeys and the elephants became more and more intense hence both the bears and the elephants, approached their kings, and made them known, about the dispute. (7) Then both the angry kings tried the best. The monkeys who were of huge bodies, heroic and very speedy, together with the bears, and Golangoolas (apes) again came back to Kishkindha. While those elephants, and the mountains possessing the wings, who were under the sway of Airavana, they from all the sides, o king ! came to the forest in east. (8-9) Both were like the seas of might (energy) and, were agitated and full of wrath mutually. (10)

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And both puffed up with might, went then to the tract of land, between the rivers Ganga and Yamuna. There occured, a fierce and dreadful war in between both of them. (11) It was fought in the sky, as well as on earth between the elephants with the monkeys, and there, the powerful monkeys when hurt the elephants with the strokes of the trees. (12) they felt on the ground from the sky and made in (shaken) trembled again and again. At that time, two elephants, caught a monkey with hoolves and made him fall from the sky, and o great king ! They made torn with tusks, in the same way. While others crushed them under their feet, and others gave them strokes with their bodies. (13-14) And Airavana, made the monkey agitated (frightened) by the trees, uprooted with trunks, and killed crores of monkeys there. (15) In the same way, Padma, Supratika, Vamana, Anjana, Kumud, Neela, Pushpadanta (16) and those born in their races, as well as other elephants, killed the monkeys. And oh lord of the earth ! Bhadra and Manda, unitedly, as well as Sarvabhauma, Vedhas and the king Sumansa, and oh king ! as well as Suvarchas. (17-18) Again proud Balahak and dreadful Indivara, and Hemkoot, koot, Shamkha and Nishadha. (19) And Sveta, Nakta, O king with their worthy progeny ! Kanchananga, fierce Viroopaksha and black Shaddanta. (20) Yaksha with four tusks, and the demon Bhimamali again bear and the chief of the monkey killed there crores of elephants. (21) And oh king ! Sharabha, Gavaksha, as well as Kanakabindu, and Dhoomra, the king of bears and Jambavana. (22) Along with Sushena, Dadhi vaktra and Kesari the king of monkeys who was very strong in battle, and was heroic, killed in battle with his knee. (23) In the same way, Shali, also destroyed them. And Panasa, Vishala, Gaja and Gavaya, along with Hemakoota, Vibhu, Bhanuroma and Nishabhurat, and Gandhamadan by name, Vijaya and Jaya. (24-25) Again Kumud, Padma, Kanakasha, Shambhu, all destroyed many in battle. The monkeys and the elephants being found (seen) like this. (26) The earth, oh king ! began to tremble often. And the war looked horrible, because of those powerful monkeys and elephants, stood in the sky and on earth, and by those who were killed, and going to be killed then. And where the blood rivers became obstructed on account of their (dead) bodies. (27-28) Oh king ! Then God Indra (Shakra) himself came to that place, where took place that battle, destroying both the elephants and

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monkeys, who were like the mountains, And, he stopped both the monkeys and the elephants by going to them. (29-30) Then all the monkeys, subdued by the dignity of Shakra, returned from fighting and stood there, with hands folded and obediently. (31) The angry lord of the gods, then destroyed those monkeys and elephants who had left fighting with his thunder bolt, having hundred joints. (32) He cut off the wings of the mountains, who had killed the monkeys. and gave those mountains, with their wings being cut off, to Lompada the king of Anga country ! oh king, on earth to use as vehicles. And that king Lompada too, made their medical treatments. (33-34) Then he trained them, performed the auspicious rites and made the act of stringing them., Since then, the elephants are used as vehicles in the world. (35) And oh lord, of the people. The families of the elephants are increased again and again, in forest by forest dwelling pregnant she-elephants. (36) Because of the majesty of Shatakratu, they have been though void of wings, still, they are born in the forests, the excellent elephants, without wings. (37) The monkeys, being victorious, bowed down to Shakra, and left for their own abodes, when they were worshipped by the bear. (38) Thus, the very dreadufl war, had taken place of monkeys with such kinds of elephants, where the elephants were defeated. (39) The highly fortunate, and the destroying monkeys, if Bharata, luckily becomes victorious, then they at their own will, soon seize you to-gether iwth, your relatives. (40) Therefore, oh king ! I donot prefer your war, with that unparalleled, descendant of the Raghus (Bharata), who is expert in politics, who is like another Rama, who is devoted to righteousness and who is beloved among the people. (41)

Here ends the Chapter 253 namely The description of the battle between the elephants and monkeys narrated by Nadayana, to Shailoosh, in the dialogue of Markandeya and Vajra, in the first Part of Shri Vishnudhamottara.

254. The sending of the Gandharvas

Shailoosh said : I have heard, all that you said to me again and again, but I am not able to bow down to Bharata (1) One should not bow down (surrender) to a person who is prepared to cut with an axe, as hard striving is known as Valour. So to-day, I will not make myself, surrender without striving hard, and to any body. (2)

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So you donot make delighted my mind in those objects, which are gained by great difficulties, and in that matter, which violates the righteous codes, and again in bowing down to an enemy. (3) What is the use of that kingdom, which is begotten for obeying the orders (of the victorious king), and got after bowing down for so many times ? and which is apt for a common man ? (4) How does it become possible to stand in presence of wife and country people for an honourable person, who bows down to an enemy, by giving up one's self respect (pride) ? (5) He gets the sin of killing a brahmin, and destroying of the Ashvamedha sacrifice, after death, who bows down to any enemy in battle. (6) Markandeya said : On hearing the words of Shailoosh, the brahmin Nadayana, went to his house, and he thought the king as dead (in battle) (7) And when Nadayana left for home,, then the king called, those worthy Gandharvas, and said to some of them, who were with folded hands. (He said) A person who is not alert towards the enemy, he soon gets perished. Therefore one should never show indifference towards an enemy. Therefore may some of the proud with energy Gandharvas, proceed to Ayodhya. (9) And they bring here, those ladies, soon deceitfully, who are the wives of those principal soldiers, brave like that Bharata. (10) I will present the wives of those soldiers, in front of the battle, and in this way, I will make a great havoc for them, who will be thus depressed. (11) And then, I will kill Bharata, whose army is thus destroyed. While others go, to the camp of that great enemy Bharata. (12) And there you make slaughter of his thousand of soldiers, got asleep and at night time. Afterwards, I will destroy that Bharata in battle who has his army destroyed. (13) In the same way, some very powerful ones, enter into the house of the king Yudhajit, and there kill those soldiers got asleep. (14) And then, I will kill Bharata along with Yudhajit. The Gandhavas, puffed up with might, shall go there (15) making themselves invisible by deceit, and soon shall work, according to my words, And when the Gandharvas were thus told, they bowed down to the king. (16) And the swift valiant ones left, the place accepting the order of the king by heads. And when the day was ended, they tried to accomplish, what was intended by the king. (17) Oh best among the kings they being desirous of accomplishing the king order, made efforts at night. and Shailoosh also after sending those Gandharvas, soon ordered the soliders, o

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king ! for a war, to be commenced on the next day and when the Sun got set, making the lotuses closed, and when the world was pervaded (covered) with darkness, and the night started. (18-19) The chief of the Gandharvas, came to the harem, and enjoyed there together with women. In the same way, the sons of Gandharvas also began to enjoy the night, with an idea of the war, to be fought on the next day, and so being highly proud. (20)

Here ends the Chapter 254 namely The sending of the Gandharvas, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

255. The description of the ladies separated from their lovers

Markandeya said : Those Gandharvas, who were ordered by the king to go to Ayodhya, they having inferior valour, came to Ayodhya at midnight. (1) and oh king ! they began to roam, making their bodies concealed with device. And oh great king ! they saw (witnessed) great splendour of Ayodhya. (2) Oh descendant of Yadus ! they saw these, hundreds and thousands eminent houses, which were multiplied stroreyed, and white like the rays of the moon. (3) They were studded with, all kinds of gems, were occupied with beds and seas, and were looking beautiful by golden strings, and they possessecd the strings of pearls, too (4) they were made enlightened with big and inflamed lamps, from every side and were decorated with many and excellent garlands, and with lamps giving light. Oh king ! When they entered (5) they saw in principal houses, the persons with their limbs, smeared with sandal paste and agallochum, and who were decorated with all kinds of ornaments. (6) They were sporting (enjoying) with women, like the gods in heaven. And in the abodes of those obedient servants of Bharata. (7) they noticed the painful gestures, of those ladies, who were separated from their husbands. Some of them, with their eyes moving upwards, did not get sleep in beds. (8) While, some by repeated turning rounds, made their beds disordered. Some rested on the beds of lotus stalks, while some resorted to the beds made of plantain leaves. (9) some became angry with the sandal paste, rays of the moon, and the armlets of lotus stalks, when they failed to remove their love torment (ardent love) (10) And when the love fire, becomes highly

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inflamed, then the flow of tears, fall on the breasts of some lady, such as destroy the saffron applied on them. (11) some got fainted in the bed when she tried to describe her agony, before her friend, and got asleep, then by luck found there the pleasure of sexual relation with her lover. (12) The friends then cooled them by fanning air, while some got more burning, because of the release of her own sighs. (13) Oh friend ! the fate has made me deprived of, even that sleep, where in dream I was united with my beloved thus spoke some lady. (14) While some, adorned with excellent anklets, but now unreached to the place of armlets, because of her body got emaciated due to passion, was grieved by her friends. (15) Some, deeply absorbed in thinking about her lover, and grieved by her friends' circle, did not reply to her friends, because of not knowing (16) While some with eyes kept opened and looking at her lover, stayed (drawn) in the picture on wall (canvass) became motionless and so was lookng at her lover, stayed (drawn) in the picture on wall (canvass) became motionless and so was looking as if she was drawn in the picture. (17) Thus the Gandharvas, who were thus looking in the fore night became unable to kidnap the ladies, due to the majesty (power) of Raghava. (18) He was placed there, in human form, of the disc-holder supreme God, as their benefactor, and so they were not capable to kidnap their wives, who had lovely and moon like faces (19)

Here ends the Chaper 255 namely The description of the ladies, separated from their lovers, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara

256. The lovers separated from their beloveds

Markandeya said : Some of the Gandharvas, following the order of their kings, entered into Bharata's (camp) army with a desire to kill the soldiers. (1) They with their bodies, hidden with deceit, saw at night, the gestures of those, whose minds were longing for their beloveds, and who wished, the battle in the morning. (2) Some one, eager to fight, approached his beloved, being mounted on chariot in form of the car of the mind, and so could not get asleep, even in a soft bed. (3) While some one, more distressed by the torch of moon rays, saw the moon, as if being conquered, by the face of his beloved, having divine eyes. (4) And

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somebody, thinking of his beloved, who was the mistress of his life and wealth, felt on the bed, lying on the back and with his face upwards looking at the cluster of stars in sky. (5) And some one, looking at the direction, from where, the cutting off the leaf made by his beloved, was sent, and was thus passing the night with pleasure. (6) And to some distressed persons the very pleasing rays of the moon give pain, while some one, being separated, from his beloved having delicate limbs, becomes distressed in bed too. (7) some one got asleep, and enjoying mentally the union with his delicate beloved, got in dream, was guessed by the Gandharvas because of the thrill with joy. (8) While oh best of the kings ! some one could not notice, even the end of the night who was busy in conversation with the messanger sent to his beloved. (9) And some body, made his love torment, constantly burning the body, pacified soon, by remembering his beloved with moon like face. (10) A very auxious (eager) person tried to remember his bright sword, and his beloved (together) both Shyama (black, young) void of Kanchuka (scabbard, bodice) thin, and taking away the lives of the young ones. (11) In the same way he remembered his beloved, as well as his bow, both with Guna (virtues, string), thin in middle, and adorned with shining gold. (12) Because of Bharata's shelter, the Gandharvas were not able to attack upon the soldiers, though they were void of anxiety (fear) (13) And those others, too who always remember the feet of the lord Yadus, the supreme deity Vishnu, they never face any fear from Gandharavas, Yakshas, demon and devils in this world. (14)

Here ends the Chapter 256 namely, The description of the lovers separated from their beloveds, in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

257. The description of the enjoyment at night

Markandeya said : Then those Gandharvas, who were sent to the city named Rajgruha, they saw there, the excellent splendour of the city. (1) They saw there, the main (eminent) houses, which were as if the co-wives (jealous) of the moon, and were studded with gems, and were abounding in riches and grain. (2) Oh, descendant of the Yadus! they saw there, the beautiful city gardens, decorated on all sides, with wells and thickets of trees. (3) And the Gandharvas saw, (see) in the major and nice gardens, the

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group of drinkers, following the eminent men. (4) There, the sweet humming of the bees, looked as if blended (mixed) with the sound of the lute, as well as with sweet song. (5) At some places, the harlots were dancing, before the lustful lovers, while on other places, some adorn with ornaments, and intoxicated with drinks, got asleep with their lovers. (6) The Gandharvas, with their bodies hidden due to trick (deceit) found there, the doings (movements) of men and women got asleep, and also of those persons, who had more than one wife. (7) Some of them used to sing, while some else were crying, and others were laughing, while others in the same way being intoxicated, gave embrace mutually. (8) Some made disturbed and distressed, were speaking, indistinctly at every word. While some were found on the beds, those persons moving, having unsteady eyes. (9) In the same way, some others had put on their hands, on the shoulders of their beloveds, and some had unnecessarily made quarrel and some others had made praise. (10) Some went to a new and delighted place, with their steps stumbling, while some called to the attendants, and others bowed down. (11) Thus the Gandharvas saw the gestures of men and women in the principal abodes in that city, which was crowded with virtuous people, and was noisy with music (songs) (12) Some young ladies, made incited by the female messengers made their bodies, clean hurridely and proceeded to their lovers being agitated (uneasy) and were eager for drinking. (13) Some of them enjoyed the drink, causing intoxication, in company of their lovers, while others forced the lovers to drink and some others used to feed their lovers. (14) Some ladies, fatigued by amorous sports, got asleep, along with their lovers, in beautiful palaces and windows. (15) And some young lady with white complexion, when stayed on the bed, embracing her black skinned lover, looked like a garland of blue lotus being united with the Jasmine garland. (16) And a white complexioned lover, looks like the moon-stone embraced by the rays of the moon. (17) And oh king! a black complexioned young lady, being embraced by the black complexioned lover, resembles the row of the clouds, full with water. (18) Some young lady, got asleep pretended, kissed her lover, and when she was closely embraced, by her lover, became delighted with bashfulness. (19) While some grown up woman, dries with camphor dust the limbs of her lover, wet with perspiration caused on account of amorous

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sports. (20) Some adult woman, desirous of getting the love (sex) pleasure said to the beloved look at this starlet, which stays embraced by the moon, by placing her in his lap. (21) And some lady longing for sexual pleasure, when she was known on account of the touch of thigh, was closely embraced by the lovers, who was pleased and was desirous for amorous sports. (22) While some beloved, when she was bitten on lips by the lover, at the occasion of giving the mouth for kissing said, 'I will not trust you, if you will repeat it otherwise'. (23) Some one longing for sexual pleasure, was touched by the lover, when she had got asleep, she gave a very close embrace to the lover, got awakened bewildered. (24) The gandharvas did not succeed in kidnapping those soldiers of Yudhajit, though they were thus fearless, due to their resort to Bharata. (25) O king! That highly exalted Vishnu, the protector of the Raghu family, resides in the vicinity of whose city, there is no fear from Gandharvas, Yakshas as well as from the serpents, in their city. (26)

Here ends the Chapter 257, namely 'The description of the enjoyment at night' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

258. The description of Gandharva's army

Markandeya spoke : Then all the Gandharvas, returned from Ayodhya, and (Bharata's) camps as well as from Rajagriha, and they informed Shailoosh. (1) 'There was not heard their talks related to war, nor was made any special defence arrangement there. But only out of the majestic grandeur of Rama and Bharata. (2) We did not make any effort, and anywhere oh king! to kidnap them. So, oh lord of the earth! whatever remains proper to be done here, you do it. (3) When he was thus told, by the Gandharvas, then he at the end of the night, quickly made an order to all for joining together very soon. (4) He then soon, made beatings of Kettle-drum encouraging to prepare for battle. And the Gandharvas, arrived at the gate of the royal palace, on hearing then. (5) And there arose, a terrific roar (noise) of the big herd of the elephants, of the horse troops, of the chariots, roaring like the clouds, as well as of the highly intoxicated foot soldiers. (6) And that noise became intensified, on account of clapping the arms, and by the sound of conch shells, and kettle-drums, as well as by the

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ringing of the elephants' bells, and by the roaring of the elephants. (7) And by the neighing of the horses, the noise became very big. At that time Shailoosh, after taking a bath, and offering oblations to the fire, and making a worship of the brahmins, came out, he the worthy king was decorated with excellent sandal paste. He had put on a crest on head, and had an excellent form and he was equipped with an armour, and he had put on garlands, and fine ornaments. (8-9) The highly lustrous one, mounted on the chariot, which was yoked with horses, looking like unannealed vessels (?) like a righteous one, mounts on celestial car. (10) Naraketu, famous in the three worlds and who was expert in battle was moving in front of his chariot, described before. (11) And there shone, in the banner (flag) of his chariot, as if there resides the embodied spring. Then he went out of the city, along with the army. (12) He then arranged for the 'Sarvatobhadra' arraying of the troops, and waited for the arrival of Bharata with anger. (13) Oh king! When the sun came out, then the eminent Gandharvas, equipped with arms, and delighting the minds, of their friends, with the expanded sound of conch-shells, and very swift in battle stood there, waiting for Bharata. (14-15)

Here ends the Chapter 258 namely 'The description of Gandharvas army', in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

259. The journey of the army of Bharata

Markandeya said : All the kings got up when the night had passed, and they longing for battle came out, with chariots, looking like a city. (1) They were united with the army having four divisions, and with the sound of various musical instruments, and were admired, by the bards and saluted, by the soldiers. (2) Then being nicely armed (clad in armour), they came to the city gates, separately. And the highly glorious, Bharata, too accomplished all that was necessary to be done. (3) Then went out of the city being mounted on the golden chariot. His maternal uncle Yudhajit, himself became the charioteer of his vehicle. (4) The flag prepared from the big Kovidar tree, was shining brightly on his chariot. And with this excellent chariot, the king came out. (5) And he met with all the kings, and then he worshipped (respected) those kings. And then arranging them in a Vajra shape, he having swift valour, went

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out. (6) When his army was marching, then the earth looked, as if trembling, and the surface of the sky was made as if torn, on account of big roar. (7) And due to the dust, it appeared as if it is another, and very dreadful night time. And the earth looked bright, with the lustre of the gems, studded in kings ornaments. (8) That army marched at ease, even in the darkness, caused by the dust (9) When he passed a long way, after the sun rise, then he came, in contact with the big army of the Gandharvas, which was difficult to over come. (10) Those two seas, in form of armies, very difficult to reach (cross) on account of water streams in form of the soldiers, and looking like two big serpents appeared at the time of universal destruction and with similar forms, and being enraged, then began to strike, mutually and closely. (11)

Here ends the Chapter 259 namely, 'The journey (exit) of the army of Bharata', in the dialogue of Markandeya and Vajra, in the First part of Shri Vishnudharmottara.

260. The disordered war

Markandeya said : Then there took place the battle, which was terrible, thrill exciting, giving delight to the valiant persons, and causing fear to the cowards. (1) Oh king! when the army began to march, at that time the world, became pervaded with dust, and nothing became visible (known) from all the sides. (2) There was heard, a loud and dreadful sound of the twanging of bows, together with the sound of conch-shells, kettle-drums and of the roarings of elephants. (3) And also the noise of the neighing of horses, as well as of those heroes who were shouting, with the rattling of the weapons, thrown on the armours of the warriors. (4) And the noise like 'dont move, Dont move', where will you be able to go alive when I am there on the war (5) Again I am standing here, you make a blow on me, don't you know me? (6) 'You at once kick me, and cut, tear or kill me, donot make delay'. Such and other sentences, were heard on the battle front. (7) And that very fierce, and dreadful battle commenced then, the dust gone up from the earth, became quenched by the blood oozing in the battle. (8) And the surface of the sky was concealed with the dust, gone up before, oh king! then in the battle field thus void of dust, the heroic warriors fought mutually, and looking at each other. They were again and again declaring the names of their race, and of their

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accomplished works, while fighting. (9-10) There was heard a terrible noise of the dividing of the powerful armies, made by the troops of the armies, and again of their coming back. (11) There was found the blood, in front of the battle, sprinkled on the variegated flags, and banners of the kings. (12) And oh great king! when the dust-cloud, was destroyed from the sky, then there occured a great battle in the dustless directions. (13) When that dreadful war started, then the sky was at once surrounded on all the sides by deities, Gandharvas, demons, Sidhhas, Vidyadharas as well as with the groups of sages who were eager to see the Vajra (shaped) war. And there were seen in the sky, their spotless heavenly cars. They were charming with hundreds of small bells and were decorated with banners. At that time, the fragrant wind carrying with it, the excellent perfume began to blow. (16) And there was soon, the shower of flowers upon the heads of the warriors, there, when that war terrible on account of the high, and extended noise was commenced. (17) The foot-soldiers killed their the rival foot-soldiers, cut into two pieces, by the edge of the swords of foot-soldiers, fell on the ground. (18) Some warriors, equipped with armours, were looking bright, on receiving the strokes of the swords, on their bodies. (19) And they cut off, oh king! the bodies of those, who were drawing the swords. Some warriors, with their heads broken, by the clubs of those club holders, are seen fallen on the earth, in the battle. (20) And hundred and thousands enemies slaughtered by the strokes of the remaining of the broken swords, are also seen on the battle field. (21) And they shouted like the roaring of the lions, which made the enemy army torn (frightened), while others pulled, the hair mutually, and some others struck, with swords mutually. (22) And in the same way, others, being void of life, fell on the earth. The warriors, holding armours on backs, made the girded horses, void of legs, and thus they destroyed, the mass of enemies in war. Some equipped with armours, quickly mounted on the chariots of the enemies in battle. (23-24) And they, the expert in war affairs, took away, the lives of the charioteers. While some foot soldiers, cut off the trunks of the powerful elephants. (25) Some mounted on the elephants, by placing their legs on the armours, and others in the same way, being riden on elephants, made the enemies, headless (they cut off their heads) in battle field. (26) Some excited foot

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soldiers killed with their swords, which were looking like the sky while some destroyed with darts and some clever in science of war, cut off the series of five as well as of seven arrows, as a result of training some armed with the bows, fixed the arrows on them, and frightened (27-28) the foot-soldiers in war. Likewise other destroyers (enemies) too came to contact with those warriors, who were mounted on the horses speedy like the wind. (29) And they made the war, showing begging in the battle in many ways. Some leaders, when their charioteers, became injured or killed, by the front of the cords, at once roared loudly like the enlarged roar of the lions. And those clever in horse riding made the elephants agitated (frightened) (30-31) And they made the enemy-elephants void of tails, and trunks, in battle. The foot-soldier mass, destoyed by the shower of arrows made by the chariot riders, looks oh king! similar mostly to the lake of lotuses. And those horses to-gether with their riders, killed by the chariot fighters. (32-33) covered there the earth (ground) in number of hundreds and thousands. The battle between both the rival chariot fighting warriors was highly dreadful. (34)

The war between the chariot riding warriors, was very great on account of the throwing of arrows, and javelins, and by moving of clubs, and dumb-bells and by the elephants made trembled. (35) It (battle) was made difficult to see, on all sides, by the great shower of darts and arrows, and many foot-soldiers, killed by the elephants were seen there. (36) Oh best of the kings! there was made a great destruction of the enemies' charioteers together with their horses, and in thousand ways. (37) By the elephants, intoxicated with might and made pleased by their superintendents (drivers). And oh great king! there were seen on the earth, the scattered chariots, made crushed by the horses, having attacked upon them. In this way, when the Sun was shining very hot at midday time (38-39) the battle field, terrific and was full of the mud in form of the blood. Then the foot-soldiers, along with chariots', horses, and elephants troops gathered to-gether. (40) The elephants having huge bodies, the foot-soldiers as well as the chariot and horse-riders (gathered to-gether) And there was the battle of the foot-soldiers with the (enemy) foot-soldiers, of the charioteers with rival charioteers. (40-41) Again of the chariot riders with anti-chariot riders, and of the elephants, with the enemy

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elephants, oh king! such type of war terrible and full of water, in form of blood, took place there. (42) Among those valiant heroes, lustful for fighting and with enraged minds. There the charioteer, was killed by a foot soldier, while the elephant destroyed the man. (43) And the chariot rider warrior killed, there the elephant, at some places. While those others killed by the foot-soldier, were seen on the battle-field. (44) The charioteers, (elephant-riders) cast down (killed) the foot-soldiers, chariots and the elephants, and chariots, elephants and horses, were likewise, destroyed by the foot-soldiers. (45) While, a steady minded hero killed the elephant, and the charioteer, also killed an elephant, and that charioteer, was killed by a foot-soldier. (46) The warrior, mounted on the chariot, killed a foot-soldier, and in the same way the foot-soldier killed a charioteer. And the elephant rider was killed by the chariot rider in that thrilling war. (47) All the directions were covered with dust in that terrible and highly congested war. And oh great king! those who had left their lives, looked shining in the battle. (48) And oh king! there was constantly heard, the dreadful noise in that battle field, of those falling arrows, to-gether with the twanging of the bows, and the noise of clubs, missiles and Javelins (49) together with the noise of spears, swords and slings, and oh descendant of Yadus! of iron balls, darts and leathern armours. And on account of here and there running away of the horses, void of their riders. (50-51) And by the chariots with their poles broken, and riders dead, and by the elephants, having tusks cut off, and their heads with torn temples. (52) That battle field, bore the splendour, as if it being surrounded by the trees, embraced by creepers. The elephants, void of their riders, and made frightened by the strong archers, crushed the army men in number, of hundreds and thousands. And the elephants, carrying with them, those warriors, who were made torn by their tusks, and who had clung to them (53-54) looked beautiful, fanning themselves with ears. The elephants looking like the mountains (55) with their tusks possessing, the web of intestines were adorning the battle field, they looking like the trees, surrounded by the creepers, in such, terrific and dreadful looking war. (56) There began to flow the rivers of blood of those men, horses, and elephants. The rivers were with fish, in form of swords, and were decorated with royal swans in form of huge umbrellas, and had stones, in form of the

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heads of the warriors, and were ornamented with moss in form of the hair. (57) They (rivers) were abundant, in great foams, and were terror increasing for the frightened ones. And those brave warriors, longing for wealth, in form of victory, were able to cross them. (58) Oh king! those warriors, who have determined to conquer mutually, and with boats in form of their vehicles. They are not aware of their limbs, made cut of by the enemies in the battle. (59) Then when their weapons got exhausted, then the highly fortunate heroes, with their minds full of wrath started boxing, (pugilistic encounter) (60) Oh great king! They being desirous of conquering dragged each other by hair, while some of them with teeth, and others with nails, injured mutually. (61) Others call out to their fathers, sons, brothers, while some else called out to their grand fathers, and also to their maternal uncles. sister's sons, brother-in-laws and relatives. And others called out to, their paternal uncles, grand fathers, and daughter's sons in the same way, with a desire for victory, some run, some fall down, while others make a shout. (62-63) Some of them make noise, some stumble down while some others meet death there. Some grieve for their kinsmen, and other are grieved by their kinsmen. (64) And oh great king! others feeling thirsty, ask for water, while some others are taken away in vehicles by their relatives. (65) Hundreds and thousands are thus, oh great king! taken to the camps. While others being afraid of conceal themselves, and enter into solitary places. (66) Some persons were requested to bring water for themselves by their kinsmen, but when they arrived with water, and found the relative dead, then they made the vessel broken and began to lament. (67)

Those warriors, faithful, in accomplishing their master's mission, did not care for their departed relative, and the persons, fought there with enemies, ready for battle. (68) And oh great king! hundreds and thousand headless trunks got up in the troop, of those fighting warriors. (69) Some headless archer, began to dance in the battle, while others was with club in hand and some other headless, had put on the sword and shield. (70) Some had held an axe, while other was with a dart in hand. When that war, where there were many headless trunks were dancing, and the drums of the gods were beaten (71) and which gave heaven to the heroes was going on, oh great king, the evil spirits (goblins) with dreadful

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appearances, were seen there (72) along with the huge bodied demons, and other flesh eating animals. Then the Sun, bearing the reddish form, set then, as if by drinking with its rays, the blood of all the warriors, from the battle. (73) Then when, the divine (god) Sun looking like the bunch of the china-rose flowers, went to the western (setting) mountain, both the armies, made a descent, and went to the camps, as both were tortured by the enemy arrows. (74)

Here ends the Chapter 260 namely, 'The disordered war', in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

261. The description of the duel

Markandeya said : And at the end of the night, the Gandharvas, arranged the army in a shape, which was very difficult to conquer, and then they awaited, for the arrival of Bharata, who was expert in war affairs. (1) Bharata also, at the termination of night, equipped himself with armour and with his army, arranged in a vajra (thunder bolt like)_ shape, came (met) to the very big army of the gandharvas, which was very difficult to overcome (2) There was then started their war, which expanded the nation of the god of death, and which was similar to that of the gods and demons, and which caused terror in the three worlds. (3) It was fought by the foot-soldiers, with enemy's foot-soldiers, and between both the rival elephant riders, and of chariot rider with opposite chariot rider, and of the elephants (4) Then there arose the noise, of the roaring warriors, who were declaring their names and families, with the twang of the bows. (5) In that war, Pushkara Bharati, fought with the gandharva, named Vishalaksha, who was arrognat in battle, and that glorious Taksha Bharati, fought with Veerabahu. And the eminent commander in chief Vijaya was against Namuchi. (6-7) Again the famous Kurava Bhoomanyu, became united with Kampala, and Damana, the king of Kiratas, met with Chandrapida. (8) In the same way, Ajikara, was in the war, against Prabhadraka, the king of Shibi. While the glorious Manirdesha was united with Harikesha. (9) And Vasudana, the king of Trigarta and Suryarashmi were against each other, likewise the gandharavas named Kumudapida was united with Jaya the king of Kuloota country. (10) They, like the gods and demons, made a

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terrible war, then. And Dasheraka, the king Yavana, Vashana, Para and Ekalavya, fought the war with the high souled kumud shonima, Shoora, Balabandhu and Suyodhana. (12) The five kings of the mountain regions, were united with five gandharavas, like Balaka, Abalaka, Gadi, Mauli and with valiant kumud, who was never retreating from battle fields. And Anshuman, the king of Madra, was fighting with four i.e. Bhimanda, Mahanda, Vasushena and Gajakara in battle while Darva, the glorious and respected among the people, to-gether with proud Kutanjaya. (13-14-15) They both made a terrific war, with Chandravarma. And Subahu of Kashmir was united with the gandharva Subahu. (16) They made a dreadful war, which increased the terror (fear) of the frightened. Those other warriors of Bharata, they were united, in hundreds and thousands with the gandharvas, of horrible valour in battle. And the highly lustrous, Bharata fought with Shailoosh. (17-18) He fought a fierce war, which caused fear to all the beings, being mounted on the elephant, looking like the mountain, and oozing rut in three ways. (19) He obstructed (distressed) the enemies in battle, like the Lord of Gods (Indra) obstructed those demons. Then Vishala mounted on the chariot and he chose as his rival, Pushkara. (20) He made a shower of arrows in battle and soon injured (torn) the elephant of Pushkara, and struck Pushkara, with many arrows, then. (21)

And when the terrific valoured, Bharati was hurt (beaten) by the enemies, he then made a shower of arrows, upon Vishala along with the army. (22) Then Vishala cut into pieces, the bow of Pushkara in middle (on way), and he with his bow thus broken, killed the charioteer of Vishala. (23) And then he attacked upon the great warrior, Vishala's chairot, and began to fight. Then oh great king ! desirous of destroying the excellent chariot of Pushkara, in war (24) Vishala, also gave up his chariot, and began to give blows on the elephant of the king Pushkara.(25) Then Pushkara also holding a mace, in hand, rushed towards Vishala. And both the heroic warriors, being desirous to conquer each other, moved in round, on left and right, with clubs, and began to strike (beat) each other, and longing for mutual killing (26-27) The mace of Vishala was taken away by Pushkara in war and with cleverness and oh king ! he released the horrible fire, abundant with sparks. (28) Vishala, in that war injured Pushkara, with his

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club, but steady like the mountain Himavan (Pushkara) he did not move even a step. (29) Then oh king ! Pushkara made a stroke of mace on Vishala, and then Vishala, puffed up in war, mounted on a big elephant, driven by the instructor (or the elephant) and brought by the order (words) of Shailoosh while glorious Pushkara then mounted on the chariot of Gandharava. (30-31) They both, Rajendra (best king) and Pushkara, mounted on the same chariot, then killed the worthy elephant of Vishala in battle. (32) Then he cut off the head of Vishala, shining with ear-rings, when he fell down, as his elephant being killed. (33) And after killing Vishala, in the battle, he mounted upon another chariot and covered that army of the gandharvas, with a shower of arrows. (34) When Ruha, found Vishala killed, then he became highly enraged and being mounted on elephant, he wounded that Gandharva proud in battle, with a dart. (35) But Gandhara, cut off both of his arms together with the dart, and oh king ! he cut off his head along with his helmet, with an arrow possessing, a sharp horse-shoe in shape of the head. (36) then Taksha, being mounted on the white chariot, which was girdled by heap small bells, attacked in the battle field on Veerabahu, who had long arms. (37) The sky, pervaded by their shower of arrows possessed as if excessive shadow, and there, not the wind was blowing nor the sun was shining. (38) Taksha, stretched the arrow, furnished with feathers, and which was bright like the sun, and cut off, the head of the charioteer which was splendid with ear-rings. (39) Then he was taken (carried) away by the chariot, void of the driver, and when he was thus removed, from that battle field, then, oh great king ! Sudarshana, the chief of the gandharvas came to Taksha, who was mounted on a fore most elephant. Then fierce valoured Bharati, as soon as he approached there, beheaded his elephant with his arrow, having carved joints. Again the commander-in-chief Vijaya, got united with glorious Namuchi. (40-41-42) And oh king ! both the warriors with terrific power, made disappeared in the war, the charioteer, horses and banner with arrows of each other. (43) He killed, the horses of Namuchi with four arrows, while with fifth one, he removed the head of the driver of the chariot, of his body. (44) But Namuchi, the destroyer of the hero warriors of the enemies, he though without the chariot, held the sword, and soon stood, oh subduer of the enemies ! facing the chief of the army. (45) He snatched his

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brilliant disc (wheel), who was rushing speedily, and cut off, soon his head, with eyes rolling on it. (46) And Bhoomanyu, and Kamapala fought the battle excellently as hightly powerful demon Bala and Shakra, had made the perfomance at the time of the battle, between gods and demons. (47) they both mounted on elephants, and eager to kill, each other fought with javelins, bright like the rays of the Sun. (48) When they both were thus indulged in fighting, the worthy elephant of Bhoomanyu, wounded with its tusks, the elephant of Kampala, in the side. (49) He (Kampala) made a loud and horrible scream along with his elephant and turned his back upon the war (avoided the war) with his own army made turned. Then Bhoomanyu, possessed of great valour, after defeating Kampala in battle. (50-51) destroyed (wounded) at once, the army of the gandharvas, with sharp arrows. Then Damana, the chief of Kirats, and Chandrapida, attacked upon each other. (52) And made a frightening, war, being mounted on excellent chariots, in battle. Both the rear of his army as well as his charioteer were killed by the multitude of Chandrapida's arrows. (53) Then the king of kiratas, himself caught the rein of the horses. And, he shot, Chandrapida with a stream of arrows, in battle then. (54) And Chandrapida, garlanded with the multitude of arrows killed the horses of that king Damana in battle field. (55)

And, he swiftly pierced him, with a spear who had terrific valour. As a result of it, he fell on the ground, with his chest (heart) torn, by the missile (spear) (56) And Chandrapida, destroyed Bharata's army, too with his arrows, then Madhuman, placed valiant Damana, on his own chariot. (57) And cured his wounds, with very efficacious medicinal plants and made him painless. Then with Nikumbha, the king of Matsya country, being mounted on chariot, he (or Saratha) began to fight. (58) Then both the heroes, mounted on chariots, and having excellent bows in hands, veiled each other, with the shower of arrows, like two clouds. (59) There Saratha with his arrow, having bent joints, cut off the ends of the bow together with the staff, in the war. (60) And Nikumbha also cut off the bow of Saratha. Then they both became equipped with other bows, and both the heroes mutually. (61) veiled each other by the shower of arrows. And then both destroyed the horses of each other and cut off the bows. (62) They swiftly destroyed the horses and chariots, of each other and then

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cut off middle portion of each other's bows. (63) And when they became void of chariots, then they both began to fight, with swords, and in excellent manner. Both put on the wide, brilliant, shields, with hundred rounds on them, by bringing them, and being armed with swords, the worthy warriors, eager to kill mutually, began to fight. They made the cuts, of the swords, resembling the sky, on each other. (64-65) They showed their by forming circular orbs, splendid due to entering and exiting, and revealed there the kaishika (?hair like) ways. (66) The war of those warriors, which was made with moving rounds, void of rounds, made with force, with jumps extended, contracted, made with rush, expanded and tearing up the leather of the swords, was a delight to the (eyes of the) viewers, Then fighting for a long time, they wounded each other. (67-68) And both fell on the ground, speedily along with their bows. Then Surath, the great warrior, got mounted his own chariot and in presence of the entire army, he went out of that place. And he out of wrath attacked on Nikumbha in battle. (69-70) And Surath was united with Salva, the chief of Govasana. Then both fought fiercely, in battle by making, a shower of arrows. (71) Both of the heroes mounted on chariots, and equipped with divine bows looked lustrous, then they began to shoot (pierce) each other, with the multitude of arrows. (72) They both destroyed the horses of each other, and cut off the bows, in the same way, and when both became void of chariots, then they started fighting with clubs, and mutually. (73) They looking like two intoxicated, elephant kings, residing in forest, moved in battle, with mace in hand, and being puffed up with arrogance. (74) Again, after a considerable fight, they became exhausted and being distressed by the strokes, fell on earth. (75) Both, being wounded, were taken away in chariots by their soliders, and they came back in front of the battle, after they were cured. (76) Then Prabhadraka, fought with Ajagara. Their fight was delightful to the viewers, and had covered the sky with arrows. (77) These the king Prabhadraka cut off, the head of Ajagara, which was bright with ear-rings, and when he was on the front of the battle. (78) While Kuni, the magnanimous king of Desha, destroyed with his elephant, the excellent chariot, along with his charioteer in battle with Harikesha. (79) And made the long armed Harikesha void of life, who was fighting bravely, in battle with a mace, leaving his

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wounded horses and chariot. (80) Vasudhana, the chief of Trigarta, was united with Surya rashmi, and they made terrible fight, they looked like another Shakra and Bali demon. (81) Then, after a long fight, they injured each other, and both the enemy subduers fell on the middle part of the chariots, being unconscious. (82) The charioteers, carried them, both who were thus unconscious from the battle field then. Then gandharva Kumudapida, and Jaya, the king of Kuloota, (83) made a horrible fight, resembling the war of gods and demons. Both, destroyed each other's horses, and cut off, the strong bows of each other. (84) Then fighting for a long time with swords, they destroyed their swords mutually, and then both the horses, shining with wealth in form of their strong arms, made a close fight (personal struggle) (85) And at the end of their close fight, the gandharva, Kumudapid crushed Jaya, the king of Kuloot country, on ground (86) Then he soon became ready, to make him beheaded, with the sword, but oh subduer of the enemies ! thinking the chief of the army, behaving cruelly. (87) Vijaya (commander-in-cheif) cut off his head, and made it fallen on the ground. Then, there took place a great fight among, the king of Dasheraka, and Ushana, the king of govashana and Eklavya, the high-souled one. There Eklavya, with his arrows, wounded the horses. (88-89) And he killed his horses, with his mace. Then the attendants, brought two horses for both of them, who were thus made void of chariots (90)

Then both mounted on the back of horses, and became equipped with excellent darts. And both made a nice speedy and charming fight by, making the missile moved round, thrown, turned and revolved. And their horse also made beautiful revolvings. (91-92) Then making a delightful fight for the persons who watches for a long time both the horse-riders, being wounded by their mutual attacks fell down, along with horses. (93) They were taken away, from the battle field, by their attendants then, making them placed in the chariots. And five gandharvas like Kumara, Shreniman, shoora, Balabandhu and Suyodhana, stood against each other, for war, with five kings of mountain regions, like Balaka, Abalaka, Gadi, Mali and the valiant Kumuda, who never made a retreat from the battle, respectively. The kumar, proud with power with his four sharpened arrows. (94-95-96) killed those horses, of the high souled Balaka. then Balaka, left his

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chariot, with its horses dead and he soon mounted on the chariot of his brother Balaka was glorious and well yoked. Both the brothers, mounted on the same chariot, who were fond of war. (97-98) But Kumara, puffed up with might, made them covered, with arrows. These Balaka, cut off the bow of Kumara, in the midst. (99) But, when he became of broken bow, he soon took the club and by holding it wounded Balaka, who was fond of fight. (100) When Balaka, saw his brother killed, he controlled his tears, and being angry, Balaka threw the spear on Kumara. (101) He, was wounded by the spear, and fell on the seat of the chariot, but the charioteer, expert in the science of chariot drive, carried him away, who was thus unconscious. (102) Now Shreniman, being highly enarged, cut off the head of Balaka in war, with the disc, having sharp edges. (103) In the same way, shoora, with his mace, wounded Gadi on that very spot, and then after killing him, shoora, with his mace, heavy like the Meru mountain, destroyed other eminent warriors, and his charioteer in the battle. And he also killed with his mace the horses of Kumuda. (105) Kumud left the chariot, with horses dead and he being equipped with sword and the bow with the arrow, soon mounted on the chariot of Gadi. (106) The great warrior Balaka, then killed his four horses, who was thus mounted on the chariot, by his four arrows. Then (107) And by the fifth one, he removed his head, adorned with ear-rings. and also killed the charioteer, from that chariot of Mauli had destroyed his chariot. (108) Mauli, before his charioteer, was killed, descended upon the great battle, and possessing great strength and prowess, he stood, there for fighting. (109) He mounted on the divine chariot, sounding with multitude of small bells, and then Mauli attacked upon, the chariot of Suyodhana in battle. (110) And he threw (scattered) the arrows with joint bent and then magnanimous Mauli, make him concealed. While Suyodhana also showed his valour towards, Mauli, who was adorned with crest. (111) And he took away (snatched) his helmet, and also removed his head, shining with ear-rings. Then Anshuman, the king of Madra country, by his four excellent arrows. (112) named as Bhimanada, Mahananda, Vasumesh and Rujakara, these four arrows of the king of Madra (113) killed, four horses as well as his charioteer in battle. Then Anshuman gave up his chariot, the powerful and, took the mace. (113-114) And he killed four horses of Bhimanada in

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battle. He also destroyed his charioteer along with the chariots (warriors) of Mahananda. (115) Then oh, descendant of the Yadus ! he left the chariot, void of the horses and swiftly, the valiant one killed, that elephant of Mahodaya. (116) The charioteer of Bhimanada, came to the chariot of Mahananda, then the king of Madra country, wounded Bhimanada with his mace.(117) And badly wounded by mace the king of Madra in war, he who loved fight, went to heaven by giving up his body (118) Mahananda, also pierced the king of Madra making hundred and thousand wounds, by his arrows, which carried on body. (119) He then, highly obstructed (inflicted) by those arrows, thrown by the arms of Mahananda, soon ascended on the chariot of Vasushena and with hurry. (120) Then being mounted in the chariot, he took away the life of Vasushena, who loved fight, with his mace, moving terribly swift (121) And alighting (descending) from that chariot he badly wounded the horses and the charioteer of Gajakara. (122) When oh best of the kings ! those horses were killed then the brave Gajakara, again mounted on that chariot, then, Anshuman made that gandharva Gajakara, void of life in battle. He made a jump from that horse and approached the chariot of Mahananda. (123-124) He then killed Mahananda in battle, and then by the order of Bharata, he made a long urge by the hook (goad) out of wrath to the elephant, (125) And being mounted on it, he killed hundreds of gandharvas in battle. Again Shrutanjaya the king of Darva., and the glorious king of Abhisara, Krutamajaya by name. (126) Those two valiant warriors, unitedly fought with chandravarma. There the highly lustrous, Chandravarma, made the banner fallen, which was as tall as the fig-tree, from the chariot of Shrutamajaya with his arrow. And highly enraged shrutamajaya, also cut into two pieces, the great-bow, held in hand by Chandravarma by his sharp arrow. And with arrows, having curved knots, he too with his bow cut off that hero (127-128-129) veiled in battle, Krutamajaya, the king of mountain region. Then Chandravarma held a dreadful missile. (130) And he pierced (made torn) oh king ! in battle that king Krutamajaya. And he being wounded by that missile, fell on the seat of the chariot. (131) then his charioteer, carried him, who was thus unconscious, from the battle field. But oh great king ! when he (Chandravarma) saw, that Krutamajaya, became unconscious in battle. (132) Then the high-souled warrior cut off his head, looking

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bright with ear-rings with his sharpened arrow (133) of him, who was thus greatly struggling with Chandravarma. Again Subahu, the king of Kashmiraka, made a dreadful and fear causing war with gandharva Subahu. Both the youths, were highly ferocious in battle, and were brave. (134-135) Both the heores were good looking, and were equipped with bows and arrows, and were similar to the demon, shambar and lord of gods (shakra) in valour. (136) Both were agitated by qualities in the same way, both possessed strong valour, and they cut off each other's oh king ! banner and umbrella. (137) Both killed the horses, as well as rears of charioteers of each other, and also destroyed, very strong and war loving bows mutually. (138) Both, possessing terrific valour acted and reacted against each other and when they became void of chariots, then they tried to make an excellent sword-fight. (139) Then makiing a sword-fight for a long, o king ! he quickly removed (made fallen), the head of gandharva, by dragging the sword. (140) He soon mounted on another chariot, by Bharata's order, and being mounted there, he killed hundreds of gandharvas in battle. (141) At that time, angry Shailoosh, along with his helpers (friends) destroyed (killed) in battle, monkeys, elephants and horses. (142) Then the army of Bharata, when thus tortured by Shailoosh, looked like the lotus lake, splendid with flowers in summer crushed by the elephant. (143) There was a great warrior, in that army of Bharata, who rushed towards, Shailoosh, who was very terrible in battle. (144) And oh, best among the king ! at that time, then sun in the sky, was blocked up by the shower of Shailoosh's arrows, nothing could be found then in the battle field. (145) There was heard a loud noise of falling of the hilts of the swords, and these began to flow the rivers of blood from the bodies of men, elephants, and horses. (146) thus Shailoosh made the army of Bharata, running here and there. Then oh great king ! he (warrior) made himself (submitted) took refuge to Bharata. (147) When Bharata, the highly glorious one, saw Shailoosh, coming he went forth against him, in battle, by his chairot, which was decorated with small bell-strings. (148) then both of them fought, terribly and causing terror, they both wish the victory over three worlds like demon Bala and Indra, (149) then enraged king of the gandharvas, again and again roared up like a lion, and he soon, concealed Bharata's chariot with a shower of arrows. (150)

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Then gradually, he veiled (covered) him along with his chariot, horses and the driver, with a big shower of arrows, as a result of that, all became difficult to be seen. (151) But Yudhajit remained undistrubed there and the powerful one, being firm, prompted those horses, bent down by the enemy arrows. (152) Then Bharata, held the divine bow, which was making a twanging sound like that of a cloud, and he cut off the bow of Shailoosh, into two pieces by sharp point. (153) But that very powerful gandharva, whose bow thus destroyed, he became armed with another great bow again and within a moment. (154) He stretched in with both the arms, and then began to throw the arrows, but Bharata, being angry, cut off his bow also. (155) And the lord of the gods (Shakra) honoured his dexterity Then furious Shailoosh took another big bow (156) And he began to shower the arrows on Bharata's chariot in battle. At that time, his maternal uncle Yudhajit, soon revealed swiftness, with the chariot, and made the heap of arrows futile (useless) in battle. There those prompted horse began to move as if in rounds (157-158) so as to make the useless arrows fall on ground. The highly brilliant Bharata too, by making his bow round (circular) (159) Shot Veerketu, with the mass of arrows in front of the battle. And when he found, the charioteer as well as his son Veerketu wounded. (160) Then that gandhrava, wounded Yudhajit, with arrows. When a long armed Yadhajit, was badly injured in battle. (161) Then Bharata, cut off the umbrella of Shailoosh, by one arrow, and by the second arrow,he cut off shining and exalted banner. (162) And with the third one, he cut off the middle of the bow, and the bow itself to, twanging like the cloud. He with his bow made cut off, hurriedly took the spear (missile) (163) And soon, the valiant Bharata on his left arm. and oh king ! there slipped soon the bow from the hand of the bow-holder, and high-souled Bharata, who was thus wounded by that powerful stroke. Then Bharata, the delighter of Raghus, took another bow. (164-165) And concealed the gandharva, by many thousand of arrows, he then made fallen his armour, decorate with jewels. (166) Shailoosh, too, when he was thus put, into great trouble, then he the powerful one soon cast the fire missile at Bharata. (167) But the desendant of the Raghus, made it pacified by Varuna (relating to water) missile., Then oh king ! Shailoosh, cast the missile relating to wind. (168) But Bharata again made it tranquilled by

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the missile, related to the mountain, then the gandharva king, threw the missile, related to the mountain, then. (169) enarged Bharata, made it pacified by the missile, relating to the thunder bolt. Then the king, threw the missile presided over by Brahma, which was period of life. (170) The descendant of the king Kakudstha, in return, made it pacified, by the missile, presided over by Brahma, then. When the war fought with the weapons proved futile, then, he (Shailoosh) with his eyes red due to wrath (171) killed Bharata's four horses, with arrows, and cut off the head of Veerketu, shining with ear-rings. (172) He cut off the crest, decorated with jewels, of that king. Then worthy Bharata, smiling ridiculously said to him. (173) You have accomplished your mission, and have been exhausted on account of fighting. So to-day go to your abode, and from there you leave for the gandhamadan mountain (174) otherwise you won't be able to survive tomorrow, in front of the battle, and oh krutvarma, this sun in about to set at the end of the day. (175) And so, oh king ! we shall also go to our camps saying this much, temporarily, and oh, desendant of the Yadus ! he went to his camp. (176) The king of gandharva also, went to his dwelling place, as he was destined for death, determined to fight (tomorrow) and the king, passed the night in that place. (177)

Here ends the Chapter 261 namely 'The description of the duel', in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara

262. Description of the battle on the third day

Markandeya said : He who had thus determined to meet death, were eqipped with weapons, when the night was over, and without, making any arrangement of the army, awaited for Bharata. (1) And highly lustrous, Bharata also completed all, which was apt to be done in the earlier part of the day, then he came out of the city, and said this to all the kings. (2) Your fight with the gandharvas, does not suit to my mind, as I am alone capable of destroying, the army of gandharvas, which is destressed by you, and oh kings ! with the help of your prowess, and I must protect you all in battle, when you are going to fight with them. (3-4) Along with your wives I am able to destroy, all these kings. Again you make fight, with straight forwardness, while the gandharvas are treacherous in war. (5)

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Today, I will kill all those kings, with my arrows, consecrated by divine charm. So you deserve, to give your consent. " (6) When the kings, were thus told by Bharata, they replied to him, oh lord ! you deserve to protect our wives (families) carefully (7) But all the kings, should shield (protect) you as, the tree again grows, when its leaves are made cut off, fruit also are destroyed, and the branches, being lopped, but it perishes (become destroyed) when its roots are made cut off. Though we all, oh descendant of the Raghu ! know your valour. (8-9) Still, we donot prefer, to leave you alone, in front of the battle. As each one of us, is strong enough, in battle, for the huge army of gandhrvas. then oh king ! what to talk about you ? But when the attendants are there, it is unfair, for a master to make fight (the master should not be sent to battle field) (10-11) So, today, we will destroy, those gandharvas, and soon. When the highly lustrous, Bharata was thus told by the worthy kings. (12) He stopped then, those kings, by conciliatory words. As oh kings ! you are bound by an oath, of my life and also that of king Rama. (13) You all please return, from the battle today only and see the dreadful war made by me, with those curbed kings. (14) The kings, when they were thus told, left the battle, with difficulty, and they being all equipped, stood in solitary place and witnessed that great war. (15) It was between a single (Bharata) with many, and made an increase in the nation of god of death, Bharata, then being mounted on the golden chariot, decorated with small bell-strings, and which was driven by Yudhajit, which was moving like the cloud, full of water, which had many tremulous banners and had the flag, with kovidar staff (16-17) faced those Yakshas, and the gandharvas, who were cruel (harsh) in battle, and he made concealed, with arrows as the rays conceal the sun. (18) At that time, a meteor at once slipped from the sky, breaking the orb of the Sun in middle. (19) And there arose, a terrible earthquake, tearing the body of Shailoosh, and o king ! There was seen a headless trunk, also in the circular orb of the Sun then. (20) And the god, sprinkled the gandharvas with shower of blood. And the birds began to reach in the direction, where the gandharvas were made inflamed (21) And oh, best of the kings ! dreadful beasts as well as the jackels with unauspicious cries, also reached there. Then the wind, also became unfavourable to them, mking their lives risky. (22) Then a vulture rested upon the top of Shailoosh's flag and the

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horses began to stumble even on well-levelled, and unobstructed paths. (23) While the birds like peacocks, the blue jays, and the swans began to move round Bharata from left to right, and his left arm began to throb. (24) The highly glorious Yudhajit, when he saw such auspicious omens, he prompted the horses, towards the army of Gandharvas (25) Bharata also wounded by shower of arrows, dreadful and hundreds and thousands in number, the army of the haughty gandharvas. (26) But the gandharvas, when got pierced (shot) by that high souled Bharata, rushed to him, like the moths rush to the fire. (27) And Bharata, the chief of the army, cut off their heads, who were thus rushing speedily, with arrows, having bent joints. (28) The great warriors of gandharvas, made a surrounding wall, and showered upon Bharata with sharp weapons, like the clouds, make shower upon the mountain. (29) But Bharata, oh king ! with his arrows cut off those eminent weapons, cast by those gandharvas, and the valiant, here destroyed those gandharvas. (30) He also destroyed in battle, their heads, helmets, the arms with armlets, resembling the trunks of the elephants and their thighs. (31) None could notice Bharata's attentiveness, nor his fixing or casting of the arrows, because of his swiftness (dexterity) in front of the battle (32) only, there was seen the huge army of the gandharvas, made inflamed (ornamented) by the multitude of arrows as if the burning fire, at the time of universal destruction (33) The sun looked as if set, on account of the sharp arrows, of the enemies, which came into the way of Bharata's arrows who was thus ready for destroying. (34) Then he got the victory in battle and then he returned being united with the principal kings, and oh king ! The high-souled Bharata went to his camp being praised by the gods and the eminent brahmins then. (35)

Here ends the Chapter 262 namely 'The description of the battle, on the third day, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

263. The Discription of the fourth day war

Markandeya said : On the fourth day, Shailoosh came out after completing the activities, to be done in the early part of the day, and he said, this to the gandharavas. (1) You all make a fight, with the arrived enemy Bharata, while, I will enter into the centre of the

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sea in the form of Bharata's army. (2) And there, I will destroy, all those followers of Bharata. when they were told like this 'well, let it be so' they said and, they began to wait for Bharata. (3) There the highly lustrous Bharata was seen with a single chariot and, the army of the kings, followed Bharata there (4) Then Shailoosh, being puffed up with fighting, entered into the terrific army, and began to destroy men, elephants and horses there. (5) In the same way, Bharata also made a dreadful havoc in the gandharvas army by the multitude of his arrows, resembling the lustre of the fire. (6) They (Bharata's warriors) , made a surrounding wall, and made king Shailoosh covered with different arrows like the steady cloud conceal the mountain. (7) Govasana wounded him, with seventy arrows in battle, while Dvijihva, who was the king of Darsheraka, injured him with seventy three arrows. (8) And Subahu, sixty four, the Suyodhana by the arrows injured him. Kumar by seventy seven, and sreniman by thirty arrows wounded him. (9) While Shoora, cast sixty arrows at him, and Balabandhu made him pierced, by hundred arrows. There Taksha wounded him by twenty two, and Pushkara by nine arrows. (10) Vijaya, by hundred, and Jaya tried to conquer him by throwing three arrows. But Shailoosh, in return, penetrated them all by ten arrows. (11) He the highly powerful and valiant one, dancing as if on the seat of the chariot, cut off, the bow of the very high souled Subahu, with an arrow(missile) (12) In the same way, oh king ! he made the horses of Anshuman void of life likewise and he cut off the lotus mark, placed on the chariot of Govasana. (13) And, at once he threw down the charioteer, from the vehicle of Suyodhana, in the same way, he cast down, on descendant of the Yadus ! the umbrella of Balabandhu. (14) likewise, he made others turned away, from the battle by arrows having curved parts. Then Pushkara cut off his bow, with a dart. (15) Then he took another bow, and he who was fond of battle, made all the horses of Pushkara, deprived of life in battle out of wrath. (16) And Pushkara being mounted on the excellent chariot of Taksha, made a shower of arrows upon Shailoosh, in battle front. (17) Then oh, descendant of the Yadus ! Shailoosh, also killed Taksha's horses. Both the brothers then void of chariots, and with club in hands, and very arrogant in war, came in front of Shailoosh, they both were eqipped with clubs, and were very energetic (swift). And when he saw, both the brothers in

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vicinity, then he became disappeared. (18-19) That deceitful gandharva, oh descendant of the Yadus ! by abandoning his chariot. Then, seeing the seat of the chariot, vacant, both the brothers became surprised then. (20) And when the sun was set, then they both returned from the battle field. Bharata, also after giving a terrible fight to the gandharvas oh great king ! he returned from the battle-field., when it was the period of twilight. (21) Oh king ! he went to the royal residence and the lord of the Raghu's race passed night there, and at the end of the night he got up and began to fight again, along with these heroic warriors. (22)

Here ends the Chapter 263 namely The description of the fourth day war, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

264. War Between Bharata and Shailoosh on the fifth day

Markandeya said : Then on the commencenment of the fifth day, Bharata who was ferocious, in battle got up in good health, and he did, all that was to be done in the earlier part of the day. (1) And he wanted to destroy the gandharvas, leaving his army behind. Shailoosh, too with a desire, to destroy the king (Bharata) left the army and he was expert in fighting, went by only a single chariot in battle. And then there began a very fierce, and highly dreadful encounter (conflict) between them (mutually) (2) The war between those, two warriors was similar to the war of the gods and demons, and it began at sunrise. Then oh king ! The sea in form of the army, of the gandharvas (3) was covered by Bharata, with arrows, having sharp points. And that gandharva, also covered with the arrows looking like the poisonous snakes, the army of the increased kings, looking like the ocean. (4-5) Oh great king ! both Bharata, and Shailoosh, bore on themselves the highly dreadful shower of arrows, poured by the clouds in form of the armies, and both the subduers of the enemies, cut off the cluster of arrows in sky. (6-7) And also created a terrible havoc in both the armies. The horses and the elephants, being thrown down (cast down) by the arrows both of them, made the blood rivers, flowing in the battle field. Oh king ! They being enjoyed by Yakshas and demons, and carried with them, the human bodies. (8-9) O best among the king! The rays of the Sun, became unable to shine, in the sky, because of the multitude of arrows cast by both of them, and the sky looked

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pervaded, with the shadow alone. Both destroyed the soldiers, but protected the charioteers of each others. (10) And the heroes were desroying (cutting) the weapons, thrown by each other, both the valiant warriors created a surprise, even to the gods. (11) Vasava (Indra) honoured that war, with a shower of flowers. They both equipped with excellent arrows and bows faught attentively for the whole day. (12) And none was defeated in that war. Then oh lord of the earth ! when the revered (divine) sun got set they left for their camps, after mutual consent. (13) Then entering into the camps; they passed the night there, and when the night was over, both the valiant warriors, went for battle, O Indra like king ! and delighting their own armies. (14)

Here ends the Chapter 264 namely 'The description of the war between Bharata and Shailoosh, on the fifth day, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara

265. Sixth day of the war between Shailoosh and Bharata

Markandeya said : Then at the commencement of the sixth day, abundant in alms, both the brave heroes, Bharata and Shailoosh, became ready for war. (1) Oh protector of the earth ! they both were united with armies. There Bharata the chief of the army, was covered by the arrows of Shailoosh, resembling the poisonous snakes. (2) But, the destroyer of the enemies (Bharata), cut off the head of Sooryarashmi, in battle by an arrow, and after killing that Sooryarashmi in battle, he cast down, the great warrior, Ekalavya the subduer of the enemies from the seat of his chariot when the king of gandharvas thus found his two eminent sons killed. (3-4) He then pierced Vijaya, with a missile and Pushkara with the disc, in the same way, he wounded Taksha with spear, and Suyodhana, with a mace. (5) They all lost consciousness, and entered into the seats of chariots then, and they all were carried out, from the battle, by their drivers. (6) oh, descenedant of the Yadus ! Bharata being enarged, made his horses, void of life, in battle by four arrows (7) And made him adverse to show valour in war, by throwing multitude of arrows. But, he bore the swiftness of arrows, cast by that high souled one, with patience. (8) And being well equipped (with weapons), the very strong one, soon mounted on the chariot. And being mounted on the chariot, he with arrow, having best parts, shot (pierced) Bharata in chest, very closely, as a

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result of that, he was wounded and then fainted. The gods and demons, they being distressed and made a loud wailing, when Bharata got fainted in battle. Then by that loud wailing, Bharata regained consciousness. (9-10-11) He soon stretched his powerful bow, and o best of kings, he cut the great bow of Shailoosh, into two pieces and he badly hurt to Shailoosh. (12) He, with his bow, thus made cut off, soon held the club and oh righteous one ! sent (threw) it, to the high souled Bharata. (13) But, Bharata when found it coming to(senses) himself, then he cut it, into two pieces, with disc, in the battle field and in presence of the whole army. (14) Then he soon cast, an iron bar (club) on Bharata, but he cut it off, by four strong arrows, and on way. (15) Then he took another bow, and twenty one arrows, and soon he began to throw them, oh great king ! at Bharata's chariot. (16) But Bharata made them all destroyed (cut), and he killed his charioteer, and in the same way, he sent his four horses to the abode of Yama. (17) The army of the gandharvas when saw, Shailoosh void of chariot, Then it made a shower of weapons, as the cloud release the shower of rain on a mountain. (18) they made Bharata unconscious, and made their king free. And after making the king released when the sun got set. (19) Then he declared, the temporary cessation of the war, and the king went to his camp. He destroyed the chariots, elephants, horses, as well as warriors, those came on his way, and by sharp arrows, and then the best among the Raghus, went to his abode, being worshipped on earth by the kings. (20-21)

Here ends the Chapter 265 namely 'The sixth day of the war, between Shailoosh and Bharata, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara

266. Killing of Shailoosh

Markandeya said : Then on the seventh day, the high souled Bharata and Shailoosh, both haughty in battle, stood against each other for fighting. (1) Then Bharata said to Shailoosh, who was very arrogant in war the army of both of us, is approached, but what is the use of these dead warriors ! (2) So you ward off your army, and I will keep, my army off. Let the kings witness, the chariot fight of both of us. (3) May your warriors, and the lord of the deities, along with the other gods, fight willingly with my army, if I become destroyed in battle. (4) In the same way, may

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my army, fight with your army, if you become destroyed in battle. When he was thus told very well he said and warded off his warriors. (5) Shailoosh, that king of gandharvas, and Bharata, too prevented his warriors, in the same manner. Then, there began their war similar to god and demon. (6) (It was) In presence of the entire army and even of gods both veiled the rays of the Sun in battle, by throwing a huge mass of arrows. (7) And pierced (wounded) each other, by arrows with sharp edges. Both being sprinkled by the blood, oozing (spreading) on account of mutually, shooting by arrows, looked brilliant, o best of the king like two blossomed Kimshuka (Palasha) trees. Both the warriors were valiant, and both were, of dignified valour. (8-9) And like wise both were equipped with eminent bows, and both were haughty in war. Both mounted on the golden chariots, and were looking splendid, on acocunt of excellent banners. (10) Both the heroic warriors, were shining under the umbrellas. (11) Both fought terribly, by the power of weapons,. and then fighting for a long time, with weapons. They started to fight with arrows. (12) And when that arrow-fight was over, they again and again started, to fight with weapons. Thus both made a fight, for the whole day, and became exhausted with their chariots. (13) But both removed their fatigue and restrained their exertion in battle. Then when the sun looked hung down, then the king of the gandharavas, took resort to witch craft, connected with darkness, by which the whole world become pervaded with darkness. And there were heard, the cruel words, when it was dark (14-15) Like, 'Make Bharata destroyed soon, devour him soon, and make him thrown down etc'. And snakes, scorpions and crabs began to rush at Bharata.(16) Aslo by those horrible monkeys, apes, jackals and the elephants, lions, tigers, boars and again by those who were flesh eating animals, and were with very hideous faced, that righteous souled Bharata was made distressed (troubled), But he the destroyer of enemies' heroes, removed that deceit, by the missile related to the sun. (17-18) Then that long armed one, created a great illusion (witchcraft) as he stood in the sky, pervading it, being a great cloud. (19) And form there, he showered, multitude of weapons often, like the iron arrows, crescent shaped iron arrows and those having the shape of goblets. (20) As well as arrows, having the shape of the teeth of a calf, and covered arrows along with the barbed (arrows) and those

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like the (mouth of cows) ? musical instrumens. He again cast, the sharp pointed missiles, along with those crescent shaped ones, and which resembled the mouths of a boar. (21) And also clubs, missiles, darts, small javelins and axes, along with iron clubs, iron balls, and other weapons, having the staffs and the dishes along with the swords. (22) He threw these and other various and eminent weapons, and then that Bharata, became distressed (obstructed) by those falling weapons. (23) Thc destroyer of the enemies, then removed that deceit by throwing the wind missile. Then oh king ! that gandharva turned into a big mountain .(24) discharging a terrific flow, from the high peaks of the mountain. But the magnanimous Bharata destroyed that trick related to the mountain, by the thunder-bolt missile. (25) And o best of the kings ! in presence of the entire army. When his deceits were thus made destroyed, he assumed, very horrible forms. (26) (like those) of Yakshas, demons, goblins and of birds, along with those of lions, tigers, hyenas, and elephants (27) But, angry Bharata, destroyed all those deceits, by divine weapons. And when his deceits were thus made useless, with cleverness, Shailoosh, who was puffed up with war, made Bharata bewildered, then. And because of that Bharata found him (Shailoosh) rested on the tip of the bow , and on the point of the arrow. (28-29) And again and again on the top of the flag on chariot as well as on the horse. He then at once destroyed, o descendant of the Yadus ! the arrows cast of Bharata. (30) The followers of Bharata with the groups of gods and demons, looked satisfied, while the devils began to laugh loudly and very terribly. (31)

Bharata beacame highly enraged by the boisterous laughter of those devils. He then fixed the missile related to lord Narayana, upon the sharp pointed arrow. (32) And he wished to destroy that gandharva, proud in battle, and out of wrath. He knew the weapons, made fixed and soon went to his chariot. (33) And wishes to destroy Bharata's missile, by the dreadful missile, related to god Rudra. Bharata, at that time cast the arrow. It was just like, the destruction fire had nice feathers and beaufiful point, and was shining with the wings of the eagle, and was enemy destroying. (34-35) He swiftly destoryed, the motion of the Rudra missile of that kings, mounted on chariot, and pierced his chest (heart) by tearing his golden armour. (36) That arrows, pierced the

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chest of the king, and then by tearing open the surface of the earth, entered into it, there, it took the bath into the water of Rasatala (land beneath the earth) and soon came out. (37) The king of the gandharvas (Shailoosh), wounded by that sharp pointed arrow. Who was destroyer of the enemies' heroes, then fell dead on the seat of the chariot, leaving his bow. (38) When the sons of that gandharvas, saw their father, killed in battle, they being full of wrath and agony, began to shoot Bharata, who was very harsh in battle with the arrows, similar to poisonous snakes, and oh best of the kings ! with weapons of different shapes, in that battle field (39-40) They then took resort to various tricks, for distressing Bharata. Then, the sky became pervaded by them, who were thus showering various weapons. (41) some warriors made a shower of weapons on Bharata. Because of a large number of those warriors, as well as due to the high strength (effect) of those powerful weapons, and on account of the strength of the mass of missiles, he was put into great trouble. Then Bharata threw (cast) the death missile, emitting fire of destruction. (42-43) And thousands of weapons, then came out of that weapon, (missile) then. And the whole gandharvas army was destroyed by those missiles. (44) Some gandharvas were made void of their heads by those weapons, and some were made horseless while, oh king ! some were divided into two pieces. (45) Again, oh descendant of the Yadus, some lost their arms and some became deformed then. Bharata by the discharge of the missile, made three crores of gandharvas, valiant in war, thrown down, within a moment. And the army of the gandharvas was thus destroyed, then the auspicious winds began to blow. (46-47) And there was a shower of flowers, upon Bharata's head. the quarters (directions) became clear,and the gods became fearless then. (48)Then the god with thousand eyes (Indra) along with all the deities, and mounted on an aerial car, said this to the righteous Bharata. (49) Indra said : You have killed (today) Shailoosh, who had become, beyond killing by the gods on acocunt of the excess, got by the boon from Brahma, and who was an obstacle to the gods and brahmins. (50) And therefore, oh you delighter of the Raghus ! You choose a boon from me. On Hearing this from Indra,then Bharata spoke these words. (51) Bharata said : You are surely the lord of all the gods, and this whole world bides by you. You are a prompt death for those, who

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disobey your orders. (52) The persons like me, become only there apparent cause, always in this world. Who is able to give up the differences, made by Prajapati (Brahma) in this world. (53) But oh god : If you want, to bestow a boon on me, then this much you give me so that, I can construct two towns, on both the banks of Sindhu. (54) In the regions, both protected by the gandharvas, and for the sake of both of my sons. O performer of hundred sacrifices ! and there may be the dwelling, by your grace (55) Markandeya said : 'Let it be so', saying thus Vasava (Indra) left for heaven. And when Indra left for heaven, then the king Chitraratha. (56) Who was highly lustrous among the gandharvas, said to Bharata. Chitraratha said : You who are always attached to laws have destroyed the valiant gandharvas, who disobeyed my orders, and who were like thorns to deities and Brahmins, and thus you have extracted my cause of poignant grief, also you have acted affectionately, to gods. (57-58) so, after honouring you, I shall go back to heaven. Markandeya said : Then Bharata replied to him I have killed the gandharvas, now you protect, these persons, as well as the ladies members of them. You should protect the gandharvas, as you are their protector now. (59-60) And especially you deserve, by my request, to make for all of them, a dwelling on the mountain gandhamadan. (61) They, will stay there, when sent by you, and will obey your rule (orders). I will do like this, he said so, then he closely embraced to omniscient Bharata, and the glorious gandharva then left for heaven. (62-63) And the worthy Raghu (Bharata) also, after destroying the enemy of Indra, who was gifted with a boon, in the battle and he being, endowed with great fame, went to this own city delightfully. (64)

Here ends the Chapter 266 namely 'The killing of Shailoosh,' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

267. The description of the Battlefield

Markandeya said : When the Sun was set and there began the highly terrible twilight period, then Yudhajit made Bharata's chariot returned (from the battle-field) (1) And he who was returning the chariot, said to Bharata, oh delighter of the Raghus ! you look at the earth (ground) made by you. (2) The earth is covered with limbs (organs) of the gandharvas, and is adorned

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with destroyed elephants. And is endowed with the mass of horses, and it holds on it, the excellent weapons. (3) The earth looks shining, on account of the heads (of those dead warriors) which resemble the full moon, where the lips are marked by teeth bites, which possess beautiful ear-rings, and which are difficult to see, due to fierce eye-brows on them. (4) O king ! the earth looks bright, because of the arms of those heroes, and which possess, excellent armlets on them, and are like serpents, having five hoods (heads) (5) The earth looks, as if rich with lotuses, on account of the hands of the gandharvas, which resemble the petals of lotus leaves, and which are cut off (separated) by the arrows. (6) And again the earth, looks nice filled with the hands of the gandharvas, resembling, the trunks of the elephants, and which are adorned with excellent sandal paste. (7) You see, this surface of the earth is full of the mountain like elephant, whose lives, are put into danger, because of their temples being torn by your single arrows. (8) Again see this earth, covered with those horses, having their eyes open, and with the elephants, with their tusks visible, and fallen in the battle. (9) It looks decorated with moonlike umbrellas and chowries, and by the ropes, for tying the animals, by the bits of girdles, by saddles, by the clothes of elephants housings, and by conch-shells. (10) As well as by hair, staffs, bows, darts, swords and axes and by the arrows of various types, and marked by various, names and which are auspicious. (11) Oh, the lord of the Raghus! You look at the earth, which is decorated with crests, armlets, strings and ear-rings and which looks beautiful, even in mournful situation (grief). (12) You also notice, the whole charming bodies made decorated with full of ornaments, of those gandharvas, who are devoured by, the flesh eating animals and birds. (13) They are dragged like the new born ones, by the flesh eating animals to the lower regions, and they look as if they are living, because of their limbs moving. (14) the birds eat, the scars (insects in those wounds) made by the holding of the bows, which are in their opened and lotus like hands. ((15) You see those wicked conduct gandharvas, with their faces partly devoured as well as fully devoured, as if by the curse of the kings. (16) What the gandharvas had done in past, with those innocent kings, you have now again, done the same with them in battle. O Bharata ! You look at the gandharvas and (of) those devils, in the battle field

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(17) as well as hundreds and thousands of Yakshas and of demons. Then flesh eating animals, longing for the flesh of gandharvas,and always eating the blood (flesh etc) they being highly thirsty, rush towards the rivers, you have made them greatly satisfied, in the battle field. (18-19) You look at the flesh eating animals of various shapes (forms) in battle-field. Some of them are plump, some imitated, while some are tall and others are short in stature. Some have long eye-brows and stomachs, and some are flat nosed. They have round eyes, squint eyes, long teeth, and they look very ferocious. (21) In the same way, they possess erect hair on bodies, big teeth and huge mouths, some look dreadful in front, while some from behind and some on both the sides. (22) The beasts are of various kinds, and are possessing similar faces. They put on the similar colour are terrible and are of various and ugly appearances. (23) some are with the skin of the lions, while some with the tiger skins, some call while others bite, and still others, snatch away (take away) the excellent blood. (24) some others place on the banks of the rivers the blood and the flesh, arrived in the rivers, and they play at will, in the blood rivers, made by you. (25) Some make others bathe with blood, while others make a few drink the blood. They collect the blood in skulls and in vicinity again and again. (26) And then the others enjoy (drink), the blood in battle field, in company of their wives. While others following their beloveds, make beloveds drink and by themselves. (27) Some drink the blood, from the skulls, hold by their wives, while other strong ones drink the blood, from the skulls of the elephants. (28) And others being satisfied, dance there, by placing their little ones, on their shoulders. And some others, hold the hands of their wives, and dance there, in the same way. (29) Some dance while some make a boisterous laughter there. Some sing, others get a sleep and some others make quarrel. (30) And some leave the dead bodies on the ground, while others desire, to get them, and those others become able to seize them. (31) Others being angry, for the sake of dead bodies quarrel there. and some adorned with the limbs (of the dead ones) eat flesh, by making them torn out. (32) After enjoying the bones oh descendant of the Raghus ! Some eat (enjoy) the marrow. And others, highly delighted, speak to one another like we are satisfied, due to the grace of Bharata. May there always be a war of the kings, which is full of cruelty (or with a cruel one)

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(33-34) so that, we become gratified by getting strength, help and nourishment, they speak like this, and sing in different voices. (35) While others, out of love, look at the chariots, reduced to miserable conditions. Bharata, the glorious one, looking at the battle field thus shown (mentioned) by this maternal uncle, went back to Rajagriha (royal residence) through that path, then he saw in the vicinity of the town, made astonisheed by the wind missile (thrown by him against (Shailoosh) (36-37) the army of those kings. They saw him coming there from battle they all saw Bharata polluted (smeared) with the dust of the battle-field. (38) Then the kings, congratulated that here, who had become victorious in battle. He met, those highly lucky kings, and embraced them.Then the righteous souled (Bharata) spoke to them in conciliatory words and sent them to their camps. (39) Then at night time, the lord of the Raghu family being praised by lion like heroes, entered into the capital city of his maternal uncle, which was splendid on account of delighted warriors as well as respectable persons. (40)

Here ends the Chapter 267 namely the description of the battle field, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

268. Lamentations made by the ladies of the gandharvas

Markandeya said : When that night was gone (over), then the wives of the gandharvas' sons (daughter-in-law) along with the royal queens came out, with the people from that gandharva city (1) And arrived to the battle field, and they lamented being badly distressed (like) Oh destiny is really powerful, which made our lords proud with strength. (2) and those invincible, even by the multitude of gods, fallen down (perished) in battle There is nothing like great lord for destiny, nor there is nothing impossible for it. (3) As it has destroyed those sons of the gandharvas, who possessed the vigour like ten thosand elephants, Those, who in past, did not get asleep, even in very rich beds, they were sharp with pride and today they sleep on the suraface of the earth. ! Again those who get fanned fallen on the ground with feathers of vultures, on the earth ! And those, who were shining on account of their limbs smeared with precious sandal paste, and when got gathered they all today, with their limbs, smeared with blood, shine on the surface of the ground ! Those, who in past got a sleep,

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embracing the ladies, with excellent thighs and buttocks. (6-7) They today, get asleep on hard beds, and by embracing the earth !oh king ! the destroyer of the pride of the gods ! oh king ! you who loved servants ! (8) O king, nice looking, on the whole body ! oh king affectionate to the sons ! oh lord of the people ! now resorting to whose arms, (9) we will be able to live, happily and freed from fear, from gods and demons ! on seeing your face, looking like the full moon, and surrounded by crores of sons, but now stayed here at a coarse place, we will go to the region of god of death. Again, not finding you seated in assembly hall, we will proceed to the abode of gods of death. (10-11) Thus those beautiful wives of gandharva princes, lamented miserably, being full of sorrow. (12) Then, who were distressed by grief and sorrow, and were put into highly pathetic state. Then some lady friend, her husband, void of head, while some, without the arm. (13) Some other saw her husband made cut into two pieces and other found him devoured by the flesh eating animals. She, then being tormented by grief, began to weep, on seeing him. While some lady become unable to find (14) her husband among the dead bodies . Then they began to stumble there, and moved there being unhappy. They injured, struck their chests, with hands, and some plucked off their hair. (15) The sun was not able to see them in past and in their palaces, today everybody looks at them, who are distressed, and are with braid of hair set free. (16) Some fall on their husbands, and some else give them embracing. While o king ! some others having sweet voice weep loudly. (17) The royal harem (ladies) became highly grieved, when they were weeping in this way, and they too, with their hair scattered (loosened) lamented pathetically. (18) (They spoke) oh beloved one ! oh great king ! oh you, loved by the public ! oh you, the remover of the pride of lord of gods ! oh you, having the face, like the moon ! (19) Oh lord who made your intellect (mind) inspired to death ? Oh king ! don't you feel shamed in the society thus embracing this earth, with your arms, like a beloved ? And again why you get a sleep in our presence, particularly embracing the earth which is dusty (during the menses) (20-21) Oh king ! the earth is always loved by the rain? (22) You did not pay any heed, to the words of Nadayana, because you were going to meet disaster. Oh king ! though this earth is still loved by you should show courtesy towards us too as

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you are born in a noble family. (23) You have made us distressed, by your unexpected separation (journey). O you, the destroyer of the enemies ! you make us consoled, even by your words. (24) It is not befitting for a king, to lie down (sleep) on a bare land, so, oh best among the kings ! get up and accept resort to a proper bed. Do not make delay there. (25) Oh great king ! we are impelled (incited) by god of love, and by infatuation also. Oh lord of the people ! to whom shall we give embrace on neck, in your absence ? O king ! surely destiny (death) is powerful,who takes you away today, by dragging. If you had respected the words of Nadayana then, then surely we would not have met separation from you. O lord of the people ! How do you prefer to sleep today on earth, being motionless ? (26-27-28) O valiant king ! you soon get up, and kiss us by embracing us. How strange it is that, you who have made victory over many warriors, heroes, and have destroyed, many kings, are thrown down (killed) in battle, by a single human being ? Where has gone that your handsome body ! where is your lustre ! and where is your prosperity ! and where has disappeared that your strength ! where is today, your spotless umbrella ! and where is that excellent chowries ? Where is your seat meant for amorous purposes ? and oh lord ! where are your sons (gone) ? (29-30-31) Where was disappeared that sportive gesture ? and where is that grandeur ? and where are those eminent bards ? and where have gone, those beautiful ladies, holding chowries on you ? (32) Today, when we are left by you, long for you ! oh, you loved by the people ! today you have been merely an object of recollection ! (remembrance) (33)

Surely, O worthy king ! the group of young ladies, residing in heaven, must be more beautiful than us, and therefore you have left (abandoned) your kinswomen, and oh, spotless one ! have begun to love them. (34) Who is that uncontrolled person (wanton), when asked by you, has made your mind (intellect) always attached to heroism, prompted to war-faith ? (35) You should favour us, even by words who are your beloved ones, and whom you had fondled in past, and especially when you are proceeding on a long journey ? (36) Oh king ! you make these people send away, let me enjoy, in your company, in beautiful gardens, forests and parks. (37) We are not jealous of them in presence of the whole worlds. Surely this our mind is made of iron,

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and is very strong so that, it is not broken, into hundred pieces even seeing you dead. Oh excellent kings, with your limbs smeared, and we with camphor, and sandal paste ! oh you deserving a very valuable bed. (38-39) You are not looking nice, and having your limbs anointed with blood slept on the surface of the earth ! Where are gone your troops of elephants, dividing the enemies troop ! and where have disappeared your horse today ! (40) And oh king ! where have gone, those your brave warriors who compete with Shakra, in battle ? How it became possible for Bharata, to send you to the other world,when you were amidst the great army, and were equipped with sword, arrows and the bow ? Oh lord of the people ! the enemy got tremor, by your mere glance (look) resemblig the death (41-42) and so, how it happen that today you are detroyed in battle, even by a human being ? So, what shall be do now ? we are void of hope, with regards your life. (43) I have not got that alternative, not that right, not even that looking for chance, the young ladies of Shailoosh, were lamenting in this way. (44) They repeatedly, gave him embrace and o king ! were falling on the surface of the earth. They were beating their heads, as well as injuring their arms. (45) And again and again they looked at that valiant king who was fallen on the earth, void of life, and seeing him again, they fell down on earth, being unconsicous. (46) the whole surface of the earth, was filled (pervaded) by the words of their lamentations. Then the learned brahmin Nadayana, tried to console them. (47-48) At that time, the undefeated king of the gandharvas, came to that place, he being sent (prompted) by Bharata. King Chitraratha, arrived at that place, and he slowly made the whole mass consoled in proper manner. (48-49) And, he performed the funeral rites of Shailoosh, along with his sons. Then those gandharvas, directed by the king Chitraratha, prepared a pyre of the king, with many dry wooden sticks then, and also pyres of all his sons as well as of each warrior, with the woods of sandal, agallochum and of other kind of sandal wood. (50-51) They inflamed the pyres with perfumes, oils and with ghee, and thus performing all the final rites, they returned the town. (52) then by obeying the words of the kings of gandharvas, the entire group of great people, went to gandhamadan, placing Nadayana in front of them. (53) He made them inhabited, on the low lands of Rama mountain. They all made dwelling there, by Chitraratha's

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command. (order), and oh great king ! lived there happily, they being nicely protected by that high souled king. (54) Oh king ! there too, the grand son of Shailoosh, became the chief of the people. And the king of the gandharvas Chitraratha ! protected him, by the order of the chief of Raghus (Bharata)

Here ends the Chapter 268 namely The lamentations made by the ladies of the gandharvas, in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

269. The union of Shri Ramachandra and Bharata

Markandeya said : Then, the festival, of gods, commencing for five days and ending in the bright half of the month of Ashadha, was over. (1) And Lord Madhusoodan, resorted them to the state of half contemplation, and half sleep, on the couch (bed) of the celebrated serpent, Shesha, in the milky ocean (sea of milk) and for the benefit of the worlds (3) Bharata, also celebrated the festival, and he then worshipped Janardana, he made alms of lands, and observed the vow of fasting by day and eating at night, for five days. (3) He abandoned to take liquor and meat, during the period of four months, and sent those kings, from the palace, after duly respecting them. (4) He spoke to them many gentle words, and embraced them closely. He then distributed the wealth (treasure) got from the city of gandharvas, among them. (5) On the night of the monsoon, he fairly (generously) honoured his own army men, and after consulting with them, he sent those eager ones, to their beloveds. (6) After sending those people, Bharata, together with his remaining soldiers, went to the abode of his maternal uncle, and stayed there, like Shakra. (7) He stayed there, being pleased for four months, then of the commencement of the end of the bright half in the month of Kartika, he celebrated a great festival, in last five days (in that period) That awakening of the supreme god (Vishnu) was a great festival of the gods. He gave liberally the great alms to them, and especially in the month of Kartika. Then he worshipped, the lord of the universe, holding conchshell, disc, and club in arms. (8-9-10) On the auspicious day and constellation, in the year, he worshipped the worthy brahmins, and that decendant of the Raghus, then treated with respect the architects (11) and made constructed two cities, on both the banks of Sindhu. And after making the inception of both the cities, he installed both

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his sons, there i.e. he installed Pushkara, on the throne of Pushkaravati and Taksha, on the throne of Taskhashila, then oh great king ! Bharata, the magnificent king, thus installed them, and according to the precepts. (12-13) He installed, oh descendant of the Yadus ! his son Pushkara on Pushkara while to Taksha (sheela) in the same way, he installed, his son Taksha. Both the cities, were crowded with worthy brahmins. (14) And they were occupied by artisans, living on various crafts. Both possessed many excellent house as well as they were decorated with the temples. (15) He divided the share between both the sons, and when the year was completed, he took leave of Yudhajit then when the month of Kartika came to an end, glorious Bharata, in an auspicious constellation., (16-17) started to meet (see) o king ! Rama. The valiant one, was then followed by his sons and by his maternal uncle Yudhajit. (18) He closely embraced, both the sons on the banks of their cities, and also his maternal uncle Yudhajit, and sent them to their abodes. (19) Then Bharata with tearful eyes, went slowly by the golden chariot, along with his army, consisting of four members. (20) the people with their minds distressed, as if slightly deluded looked at those chariots and at Bharata, who was thus parting. (21) They were looking again, and again at Bharata, by turning their faces, and when they did not see him, then they walked with hurry. (22) Bharata also transgressed the path (way) occupied by provinces, lakes and rivers, along with the villages, cities and group of people and after a long journey, he came to the city of Ayodhya. He than entered, into the city adorned with flags and banners. (23-24) And looking pure like the nectar, and which was made sprinkled,with the sandal water. It was all arranged before hand, by Rama's order, for honouring the divine child (Bharata) (25) Then, the highly lustrous Lakshmana along with his four member army went ahead, together with the eminent citizens. (26) Lakshmana, when he saw Bharata, who had returned after a long journey, bowed down to him, with devotion, and by placing his head on the earth. (27) Bharata, with love, smelt his head, gave him a close embrace and asked about the happiness of all. He then, according to the precept, with the questions related to their welfare and with a smile ahead. (28-29) Then glorious Bharata, mounted on an excellent elephant, entered into the town, being respected, again and again, by that mass of public (people). (30) The higly

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lustrous one was looked with longing by women, who stayed at the windws of spacious buildings and palaces. (31) Then the higly glorious Bharata came to the big royal gate and there then arose a big noise of musical instruments, being played for honouring him. (32) coming at the royal gate, he alighted from the excellent elephant, and then holding the hand of Lakshmana, he entered into the assembly hall. (33) There he found (saw) great Rama, on royal seat who was smeared, on whole body, with sandal paste, and who was decorated with all types of ornaments. (34) He was having the face like the full moon, and eyes like the petals of a blue lotus Bharata, as soon as he saw Rama, placed his head on the ground, and he, the higly lustrous one, made himself and particularly to Lakshmana fallen before his feet. Rama, also when he saw Bharata, he made got up that Bharata, with long arms. (35-36) And he gave him embrace on neck and smelt his head,then he asked him to take the seat after making the questions about steady welfare. (37) He presented (offered) the precious jewels, of those gandharvas to Rama, who was always attached to righteousness, and then that Raghava (Bharata) took (set on)the excellent seat (38) The best among men was then asked by Rama and then he revealed the whole encounter (event) as it was happened to him, then he, when sent by Rama, went to his palace, and there, he worshipped god Vishnu. (39) The valiant, hero, who was invincible in battle, got a sleep making a bow, to Rama's feet. And Rama too, whose enemy side was thus well destroyed, ruled over the kingdom along with him. (40) Then, Rama when he heard about the valour, made by both the sons of Bharata (the incarnation of) Vishnu, in both these cities, became highly pleased and got delight. (41) This victory, made in front of the battle, by that delighter of Raghus (Bharata), I today, described to you. A person, should listen to it, attentively, which is splendid on account of (special) knowledge, religion, attaintment of world by riches, and fame. (42)

Here ends the Chapter 269 namely The union of Shri Ramachandra and Bharata, in the dialogue of Markandeya and Vajra, in the first part of the second portion, in Shri Vishnumahapurana

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